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November 25, 1982

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Bishops confront Reagan on nuclear issue



NC photo/UPI

WAR REMEMBERED — Fred Strother of Maine, who lost a leg in 1966 during the Vietnam war, pauses near the new Vietnam Veterans Memorial in Washington. The V-shaped monument lists the names of the 58,000 Americans who lost their lives in the conflict, the most divisive in the nation's history.

Bishops pray at Vietnam war memorial

WASHINGTON (NC) — With the sound of the birds' morning songs in the background and the roar of jets overhead, a small group of U.S. bishops prayed early Nov. 18 for the thousands of Americans killed in the Vietnam War.

Led by Archbishop Robert F. Sanchez of Santa Fe, N.M., the bishops offered their prayers beside the long, simple black stone monument, which nestles against a knoll on Washington's mall — the park which also contains the Washington Monument and the Lincoln Memorial.

"DAY AND NIGHT you give me over to torment...at the very threshhold of death, rescue me, O Lord...I will praise my God all the days of my life...I am the resurrection and the life," they recited in various readings, the monument behind them reflecting their images.

"We pray for those who died in battle, out of loyalty for their government, for those who died for freedom," Bishop Ricardo Ramirez of Las Cruces, N.M., said.

"We pray that the youths of this nation may not again have to go to war," Archbishop Sanchez added.

VISITING the memorial before the National Conference of Catholic Bishops' annual meeting again took up debate on nuclear war, the bishops represented their colleagues as well. At the memorial, they paused to read some of the names of the dead inscribed on the monument, spoke softly and remembered the bitter days of the 1960s and early 1970s when their parishioners and friends coped with the losses of sons, brothers and relatives.

At the memorial, they greeted another group of churchmen who, like the Catholic bishops, were in town to discuss war and peace issues. The other visitors were American Baptists, whose own meeting was pondering the "Things that Make for Peace."

"We're trying to get the churches to accept the Christian mandate for peace that we've ignored for too long," said the Rev. Elbert Beamer of Fabius, N.Y.

'Final' vote scheduled for May; Reagan: 'Misreading' U.S. policy

By Brother William Bilton, CJM

WASHINGTON — "How many divisions does the pope have?" the late Soviet dictator Joseph Stalin reportedly once asked.

"How many divisions do the United States Catholic bishops have?" one might have asked last week, seeing the consternation at the White House, Pentagon and State Department over the meeting of the 300 prelates.

ORDINARILY, THE annual gathering of the U.S. bishops draws only mild attention in the nation's capital. But last week it was a very different matter.

The reason that the bishops — including San Diego's Leo T. Maher and Gilbert E. Chavez — attracted so much attention from the government and the media is that they were debating an historic pastoral letter denouncing nuclear war.

The second draft of the document declares "a definitive and decisive 'no' to nuclear war; no to first strike, no first use, no intention and no threat to use (such weapons)."

THE PRESIDENT'S concern was climaxed with the dispatch of a letter to the bishops from the White House charging that the prelates had misread Reagan administration policy. The bishops were upset that the text of the letter, written on behalf of the president by National Security Adviser William Clark, appeared in the *New York Times* before they had received it.

An aide to Archbishop James Hickey of Washington, Msgr. Geno Baroni (a former official in the Carter administration), speculated on the reasons for the Reagan administration's distress over the annual meeting of the National Conference of Catholic Bishops.

"They are afraid that the bishops will sway public opinion," Msgr. Baroni declared. "They are afraid that a ground swell of public opinion will force the administration to cut back on its huge arms build-up and begin to seriously negotiate nuclear arms reductions with the Soviet Union."

HE ADDED that the Reagan administration "is clearly engaged in an effort to discredit the bishops on disarmament..."

Earlier this month, the administration acknowledged sending ambassador-at-large Vernon Walters to the Vatican, reportedly to try to persuade Pope John Paul II to influence the bishops to soften their stand. In fact, the Vatican was apprised of the statement, and according to Church leaders here, is in sympathy with it.

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N. Ireland: Reconciliation the concern of only a few

By Deacon James Steinberg

(The last of five on-the-scene reports about the people of Northern Ireland, their past, their present and their future).

DERRY, N. Ireland — It is a sign of the deep political and religious divisions here that neither Protestants nor Catholics can agree on what to call their city which, with its 17th century walls, sits astride the River Foyle.

To Northern Ireland's Loyalist majority, which considers itself British and wishes to remain united to Great Britain, the name is Londonderry. But to the Catholic and Nationalist minority, which considers itself Irish — the border with County Donegal in the Republic is just a few miles away — the city is, and forever will be, Derry, regardless of what the maps say.

NORTHERN IRELAND'S second city after Belfast, Derry has a Catholic majority, unlike the capital, which is heavily Protestant. Here Catholics hold a two-to-one edge on the City Council (14 seats for the Social Democratic and Labor Party, four for the Irish Independence Party, against nine seats split between the militant Rev. Ian Paisley's Democratic Unionist Party and the more moderate Official Unionist Party).

A working-truce between both sides on the Council reflects, in a small way, the massive polarization between Ulster's religious communities. The elected councilmen work well enough together when it comes to getting roofs fixed or on other housing matters — what one called

Please turn to page 7



NC photo

EYE ON THE BISHOPS — A network television camera covers the opening session of the annual meeting of the National Conference of Catholic Bishops in Washington. Their proposed statement on nuclear arms drew heavy national attention and a rebuke from President Reagan.

Briefs

MEETING — Lech Walesa, head of Poland's outlawed Solidarity Labor Union, met for more than two hours Nov. 20 with the nation's Catholic primate, Archbishop Jozef Glemp of Warsaw and Gniezno. It was the first time since martial law was announced Dec. 13 that the two men, representing Poland's chief institutions favoring a loosening of Communist Party control of national life, had met. Neither Walesa nor Church officials would comment to the press on the meeting at Archbishop Glemp's residence. During Walesa's almost one year of internment, Archbishop Glemp and Polish-born Pope John Paul II repeatedly called for his release and for a continued role for Solidarity in the resolution of Poland's problems.

MAFIA — Pope John Paul II visited the Sicilian capital of Palermo Nov. 21-22 and strongly condemned the attitudes and activities of the Mafia, which, he said, had caused the streets to be bloodied by "barbarous violence." Only hours before the pope's arrival, as if scripted for film, four gangland homicides ripped the Palermo area. Organized crime has been responsible for more than 100 murders in Palermo this year, as rival gangs struggle to control the heroin trade. The Pope gave strong backing to the Church's efforts to rid Sicily of Mafia violence.

SUSPECT — Musa Sedar Celebi, who is being sought by Italy in connection with an assassination attempt against Pope John Paul II, has denied complicity in the plot, according to the Frankfurt prosecutor's office which has him in custody. Italian authorities allege that he obtained money and arms for the May 31, 1981 assassination attempt which left the pope seriously wounded by gunshots. Celebi, 30, denied complicity when he was interrogated for 10 hours by four Italian Justice Ministry officials, a spokesman for the prosecutor's office said.

SANCTUARY — Archbishop Rembert Weakland of Milwaukee has publicly supported two parishes in his archdiocese, Cristo Rey in Racine, Wis., and St. Benedict the Moor in Milwaukee, in their offer of sanctuary to Central American refugees illegally entering the United States. He said he "had to weigh seriously the act of civil disobedience" against the threat to refugees' lives "if they are forced to return to their homeland." The two parishes are part of an "underground railroad" for refugees that incudes Tucson, Ariz.; Albuquerque, N.M.; Lincoln, Neb.; Des Moines and Davenport, Iowa; and Chicago. All those involved in the project are liable to prosecution for each illegal refugee aided.

VOCATIONS — The National Conference of Catholic Bishops should "initiate, encourage and otherwise support a study of the real causes" of the crisis in vocations to the priesthood, Auxiliary Bishop Nicolas E. Walsh of Seattle told the bishops Nov. 18, the final day of the annual NCCB meeting in Washington. Auxiliary Bishop Anthony F. Mestice of New York, chairman of the bishop's Committee on Vocations, acknowledged the "very serious vocation crisis" and said that "if the bishops show the energy, steam and creativity" shown in dealing with other matters, "we'll have more vocations than any other country."

CHANCELLOR — Pope John Paul II met in private audience Nov. 18 with the new West German Chancellor Helmut Kohl, a Christian Democrat. They discussed Poland, human rights and U.S.-Soviet arms reduction talks, a spokesman for Kohl said. Kohl spent about 40 minutes with the pope and half an hour with Cardinal Agostino Casaroli, papal secretary of state. Kohl became chancellor in October after the government of Social Democrat Helmut Schmidt collapsed because of a no-confidence vote in the Parliament.

RACIST? — The Knights of Columbus 4th Degree Assembly 704, serving the Charleston, S.C. area, held its annual Mass-and-breakfast for a racially integrated group of police and fire department officers a few weeks after the event was embroiled in public debate. In October, the Charleston Diocese's vicar general, Father Thomas Duffy, alleged that the Knights had moved the event from his parish, Sacred Heart, where it had been held for years before he became pastor there last summer, because of his backing for racial integration. The Knights said Father Duffy's views on integration had nothing to do with moving the event.

'INDEFENSIBLE' — The MX Missile system is "morally indefensible," according to a pastoral letter issued by Bishop Joseph Hart of Cheyenne. The letter, released Nov. 9, said Wyoming's people must "say 'no' to this system" and call for "a halt to arms escalation now." Bishop Hart released his pastoral because of the "distinct possibility that a decision may soon be made to station the MX in Wyoming."

Official

Bishop Leo T. Maher

Wednesday, Dec. 1, 10:00 a.m., San Diego, St. Francis Seminary, Priests' Council meeting.

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The Pilgrim Virgin Statue and Mr. Louis Kaczmarek, the official guardian of the Statue, arrive at the San Diego airport Wednesday, December 1, 1982 on United Airlines flight 171B at 3:05 P.M.

All are invited to join the members of the *Blue Army of Our Lady of Fatima* at the airport as we welcome them to a 23-day visit of the Statue in the San Diego Diocese from Dec. 1 through Dec. 23. Check your church bulletin for the schedule.

Join us as we follow the example of our Holy Father and kneel in prayer before the Statue and ask the Immaculate Heart of Mary to intercede for us that we may have PEACE in the world.

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St. Vincent de Paul help once aided new director

By Sue Nowak

SAN DIEGO — Christmas presents and food coupons provided by the St. Vincent de Paul Society occasionally brightened the holidays and filled the stomach of Bronx native, Father Joseph Carroll, when he was a boy. Now he's on the giving side, serving as director of the St. Vincent de Paul Center's outreach in San Diego.

"When we needed them, they were there," Father Carroll said of the organization. His gratitude for the part St. Vincent de Paul played in his past shows in his plans for helping San Diego's downtown poor.

THESE INCLUDE a major building project and fund-raising campaign for a centralized food and housing program.

Father Carroll wants to build a multi-story complex on a city block that was purchased by Msgr. Joseph Topping, the former director. The site is bordered by Commercial Street and Imperial, 15th and 16th avenues.

The facility, which will cost an estimated $4.2 million to construct, will serve five groups:

- **Single people** who need a place to sleep for the night;
- **Families** that need emergency housing for a week to 10 days;
- **Families or individuals** staying for up to three months. This group would be taught low-cost meal preparation, budgeting and other survival skills. Any income accrued while at the facility would be saved for the guests so they would have funds to start off on once they left. A small portion of that would be paid to St. Vincent de Paul to help defray the cost of the extended stay;
- **So-called** "bag ladies" could rent mini-apartments at a low price — "not much, but something to call home." Many street people are forced out of their rooms after their small income is depleted by paying daily rates at shabby motels;
- **Runaways** aged 16-19 come to San Diego and quickly become involved in prostitution. Helping runaways is one of Bishop Maher's special interests, Father Joe said.



Photo by Deacon James Steinberg

BREAKFAST LINE — Sandwiches and coffee are free to the needy each morning at the SVDP Center, 16th and Market.

"I REALLY believe I can raise $4 million without government aid," he said, indicating he will seek grants from private foundations. But most of the money, he feels, can be donated by San Diego-area Catholics.

"We Catholics could do it alone," he said, pointing to the potential giving power of the 353,000-diocesan population. "Sure they're not all active, sure they're not all going to give, but if everybody (else) gives the best they can, I think it'll be duck soup."

THE MAMMOTH building project is only part of the plan Father Carroll has for the St. Vincent de Paul effort here. One full-course hot meal a month will be available to the poor if he can convince 12 groups to cook and serve ethnic meals. For instance, perhaps an Italian meal could be served on St. Joseph's day, he said, and a Mexican meal might be served on an appropriate feast day.

Another aspect of the plan is founding a St. Vincent de Paul Society in each parish. These are core groups of laity who are committed to providing food to the poor in their area and to reaching out on a "more personal level." These lay people might make home visits to find what other needs a poor family has, Father Carroll said.

Father Joe's immediate plan is to give a sermon at each parish in the diocese so he can outline his goals and tell Catholics how they can help answer Jesus' call to feed the poor. He has preached at St. Mary Magdalene and St. Joseph Cathedral. The response, evidenced in the collection basket, "was overwhelming and greatly encouraging," he said.

HE TELLS churchgoers "Jesus never asked me to smell their breath, check their credentials. Christ didn't say 'check them out.' He said 'feed them, clothe them, house them.' "

"It may take two years, three years, but we're going to do something. There's nothing that's not do-able. I'm really convinced we're going to raise that money by the end of next year," he said.

Monsignor William Cooney to retire

By Deacon James Steinberg

PACIFIC BEACH — When he retires as director of the diocesan personnel board next week, Msgr. William J. Cooney will still continue to exercise his priestly office as he has for the past 48 years; he intends to supply for Mass on Sundays at Our Lady of Refuge Church, where he is in residence, and wherever else he is needed.

Born and raised on Chicago's South Side, Msgr. Cooney attended the archdiocesan St. Mary of the Lake Seminary; he was one of 50 priests ordained by Cardinal George Mundelein on April 6, 1934.

"I DON'T think the seminary training today can approach the training we received," he said. "There were 50 of us ordained that day, and not a one left the priesthood."

What does being a priest mean to Msgr. Cooney? Unabashedly he answers, "Saving souls for Christ, mine included."

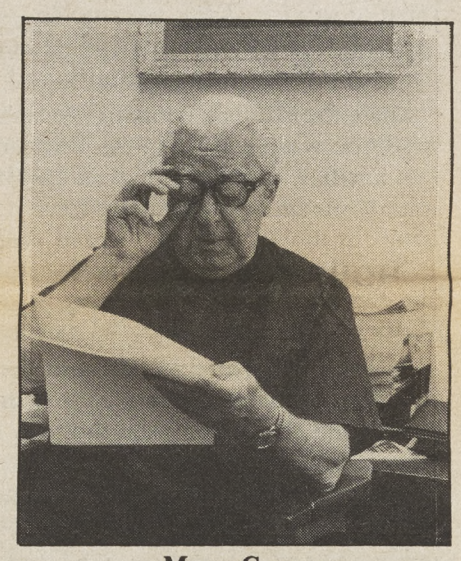
Msgr. Cooney has held a number of important positions in the diocese. As director of the clergy personnel board since 1977, virtually all matters concerning the nearly 300 priests serving in San Diego and Imperial Counties cross his desk. He served in several parishes before that, lastly as pastor of St. Charles Borromeo Church in Loma Portal (for 23 years), and remembers the "privilege of retiring the entire parish debt in February of 1977 — we burned the mortgage at a party."

MSGR. COONEY came to San Diego courtesy of the U.S. Navy. A chaplain during World War II, he served in North Africa, Italy and France; he left the service from Balboa Naval Hospital with the rank of Lt. Commander, and decided to stay in California.

His continued concern for chaplaincy, both in the military and in prisons, has earned him the recognition of the 11th Naval District and San Diego Sheriff John Duffy; he was named a papal chamberlain, with the title of Monsignor, by Pope Paul VI in 1972.

For all his years as a parish priest, however, Msgr. Cooney has always thought of service to his brother priests as well. He was elected to four terms on the priests' senate, and was instrumental in pushing for the priests' retirement fund.

MSGR.'S REACTIONS to the aftermath of the Second Vatican Council are mixed. Having received his seminary training three decades before the council, he remains convinced that the old ways are the better ways.



Msgr. Cooney

He favors the reforms in the liturgy: "The best thing that happened was to get rid of the Latin — saying Mass in the vernacular is the biggest plus to come out of the Council."

His priesthood has been a joy to Msgr. Cooney, and singling out the greatest

Please turn to page 6

UC abortion foes lose a round

By Sue Nowak

SAN DIEGO — Abortion foes recently lost a major local court battle, leaving them at least two alternatives in their fight against school-funded abortions at the University of California at San Diego.

The plaintiffs in *Erzinger v. the Regents of the University of California* may look to the California State Supreme Court for a ruling in the case they just lost in the 4th District Court of Appeals.

IN 1979, Susan Erzinger (who was later joined by 58 other plaintiffs), challenged UCSD over the college's use of student registration fees to finance abortions and abortion counseling. Miss Erzinger is currently in youth ministries at St. Mary Magdalene parish.

Last week the state appellate court ruled that the school's policy does not discriminate against students who are opposed, on religious or moral grounds, to the use of the required fees for abortions.

Registration fees are used in part to operate the student health center where eligible students are given $100 if they want an abortion or $500 to carry a birth to term.

ANOTHER UCSD student was hopeful that the Erzinger plaintiffs would succeed, sparing him the money, time and effort he plans to expend in challenging the policy on the federal level. John Altomare, 21, of Bonita, says the policy violates his right of "ideological non-association."

Altomare, a parishioner at St. Rose of Lima Church in Chula Vista, who unofficially attends Revelle College, part of UCSD, was not allowed to register for classes this fall because he placed conditions on his registration payment, essentially making it a contract. The UCSD administration was unwilling to admit Altomare on his terms — that none of his registration money be used for abortion funding.

Altomare contended he has the state constitutional right to avail himself of a state college education, but to do so he must pay fees that are used for something he considers morally wrong. College officials countered, saying they have the right to run a student health center which performs "medical procedures."

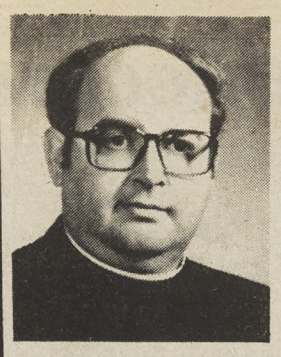
ALTOMARE expects to file his federal complaint in a few weeks with the help of Bob Destro, a lawyer with Americans United for Life (AUL), of Chicago. Destro has said he will send Altomare a draft of the complaint as soon as Altomare obtains assurances of financial help from the AUL Legal Defense Fund and from the Catholic League for Religious and Civil Rights.

The student must find a local lawyer who will volunteer his legal time, although expenses will be paid.



Photo by Deacon James Steinberg

GUADALUPE COMMITTEE — The Guadalupe Confederation's organizing committee met with Auxiliary Bishop Gilbert Chavez last week to finalize plans for the Dec. 12 feastday of Our Lady of Guadalupe. A procession and Mass during the day will end that evening with a banquet; the guest of honor will be Archbishop Pio Laghi, apostolic delegate to the United States.



Editorial

By Brother William Bilton, CJM

Our bishops have the right to speak out

"It is the one who walks to the well who drops the water bucket," runs an African proverb. Such a thought about the risks implied in roles of community service comes to mind in the context of Catholic bishops who address the need for nuclear disarmament.

I served as a member of the accredited press at last week's meeting of the National Conference of Catholic Bishpos in Washington, DC. By participating in their meeting, and interacting with various members of the American hierarchy, I came to the point where I believe that, in terms of day-to-day life on earth, there never has been a more significant NCCB ad hoc committee than the one chaired by Archbishop Joseph Bernardin.

Prior to their annual general meeting, as the bishops labored to finalize the text of their nuclear arms statement, the intensity of the debate between morality and political wisdom increased.

From administration speakers, the bishops received a more-or-less predictable response. From some segments of the Catholic community, the intensity of criticism is more troublesome.

The criticism being leveled at the bishops does not sound like a family quarrel — but a dispute among strangers. The reasons for the tension are understandable; the rancor of the criticism — at least from within the Church — is not.

The bishops have undertaken their peace efforts in a spirit of service. They have given us the clearest and most carefully drafted document of its kind yet presented to the American Catholic community and to the world at large.

Since the Church's mission to reflect faith on the human condition was outlined in the Vatican II document ***Pastoral Constitution on the Church in the Modern World***, bishops statements on human affairs have tended to address moral issues in more concrete — read *political* — terms.

The bishops of South America squarely addressed issues like poverty and land reform at Medellin and Puebla. Many of them were branded as communists.

In both the Third World and the First World, bishops are often accused of complicity with the enemy. It should be recalled that it has been this way for prophets since Old Testament times.

But the point is not that the "powers of this world" — as St. Paul called them — are at odds with the Church. It is rather the sad fact that members of the Church appear at odds with each other.

It is one thing for us to criticize bishops for political naivete — after all, they are new to this, politics isn't their chosen field; it is quite another to dispute their right and obligation to speak out.

By the peculiar irony of God's will, the most outspoken critic of nuclear arms is a staunch anti-communist — Pope John Paul II. But while he condemns political repression, the Holy Father also condemns social systems that breed poverty. He wields a two-edged sword that cuts against the extremes of both communism and capitalism.

Catholic bishops deserve better than name calling by those from within the family. They deserve understanding and support. Their commitment to human life on this scarred planet is evident on every page of their peace pastoral. They have a claim not simply on our sense of justice, but on our affection and love.

As Catholics, we must insist not only on their right to speak out on moral issues, but passionately defend their need to do so. The world thirsts for water only the Church can draw — those who carry the bucket deserve our helping hand, our gratitude, and our prayers.

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Letters . . .

'Valuable addition'

I certainly enjoyed the colorful supplement ***Sunday Magazine.*** It is a valuable addition to an already valuable publication!

Fr. Charles Dollen
Poway

'Porno of the month'

The National Federation of Decency has named R.J. Reynolds-Del Monte-Kentucky Fried Chicken as the first "Pornographer of the Month" because the company contributes more money promoting pornography via advertising in pornographic magazines — such as ***Penthouse*** and ***Playboy*** — than any other advertiser in America.

With every can of Del Monte and every box of Kentucky Fried Chicken you speed the degradation of God's people, particularly women — the so-called "weaker sex."

This time the so-called "weaker sex" has an opportunity to flex some effective muscle — refuse to buy products that use them as bait for big bucks.

Penthouse and ***Playboy*** not only push porn via magazines, they are heavy into porn cable.

Father Morton A. Hill, president of ***Morality in Media*** has just completed a 39-city tour alerting audiences of the "invasion of their living rooms" — kinky sex — one Escapade ad ***(Playboy)*** "sells" boys on TV. The audience reaction was one of total outrage.

Total outrage must be translated into total action.

The fruits of God's earth sponsored by the purveyors of rottenness. The only one licking his fingers over this unholy alliance has got to be Satan.

Brian Gilgunn
San Diego

'Strayed'

This in regards to Bernard Kolash's letter 'Strayed'.

Where does he get the notion that the nuns have strayed too far from their original garb? I have two sisters in a Religious order, also some very good nun friends in different orders — they are remarkable women.

Would Mr. Kolash like to wear a habit? Ask him to try one on and see how comfortable he would be. He should go along with the times and grow up!

My own sisters have a total of 117 years of service to God and they look very well to me and if I think they look good, what do you suppose our Creator thinks of them?

If they are out of line in their dress, it's up to their Superior.

Mrs. Josephine Greska
Oceanside

'Remember'

Since Thanksgiving will soon be upon us, we would do well to remember the plight of the American Indian. It is indeed a cruel irony that the same people who saved the Pilgrims from starvation are now among the poorest of the poor. Indians are also generally confined to substandard housing and suffer from some of the worst health problems of any population group.

The federal government has taken some long overdue steps to rectify this shocking situation. But much remains to be done. As Christians, we must all lend a helping hand to our Indian brothers and sisters. Otherwise, Thanksgiving will always be a grim reminder of our nation's shameful treatment of its original inhabitants.

David Oddo
San Diego

The Pope Speaks



Meeting with cardinals

VATICAN CITY (NC) — A meeting of cardinals from throughout the world on the Vatican's economic affairs closed Nov. 22 against a backdrop of total Vatican silence and a swarm of rumors.

The Vatican news blackout on the Nov. 19-22 meeting of the 15-member council for the study of the organizational and economic problems of the Holy See was expected to carry over to a meeting of the full College of Cardinals, scheduled to begin Nov. 23.

Father Romeo Panciroli, director of the Vatican Press Office, declined to comment even on the number of cardinals attending the council meeting. Earlier he described the gathering of the council, which has met two other times since its formation in July 1981, as "an ordinary meeting of the council."

All three North American members of the council — Cardinals John Krol of Philadelphia, Terence Cooke of New York and G. Emmett Carter of Toronto — were in Rome for the meeting. It was reportedly attended by 10 of the 15 members.

Cardinal Krol said the council was studying Vatican organizational structures in order that a certified public audit could eventually take place. "The Holy Father has said that there should be — after we get the organizational structure and linear relations of all these various entities, how they are related and to what extent — that we proceed eventually to a certified public audit," Cardinal Krol said. "He's open to it."

It was not clear whether the proposed audit would include the Institute for Religious Works, the Vatican Bank, which has been involved in recent months in a controversy involving the bankrupt Banco Ambrosiano, formerly Italy's largest private bank.

Father Panciroli said that the meeting, expected to be attended by about 100 of the world's 120 cardinals, "responds to a desire that the pope expressed when he convened the cardinals the first time in Nov. 1979, that of being able to consult from time to time with the members of the Sacred College on Church problems."

Reflection

By Sister Carolyn Link, CPPS



Every day, Thanksgiving, Advent

It is quite fitting that this week we celebrate Thanksgiving and begin the season of Advent. "Thanksgiving" often gives the impression of looking back, reviewing, if you will, the past year and noting how much there is to be thankful for. It is also a time to realize the many "gifts" we have received but have taken for granted — good health, a loyal friend, job security. Often we don't appreciate these "gifts" until we no longer have them!

Every day is thanks-giving day for every day is a gift and brings many other gifts. True — there are those days when everything — EVERYTHING — seems to go wrong! But if one takes a few moments at the end of such a day and reflects on it, there is still so much to be thankful for.

It is just as important, however, not only to look back but to look forward. The season of Advent helps us to do this for it is a season of hope, of expectation. It is a time of waiting, or preparation.

What is the focus of hope, of expectation? What are we waiting for, preparing for? Ask a teenager. The answer might be "A new video game!" or "Christmas vacation!" Ask a college student and the answer may well be "Time! I've got a paper due!" Ask a father or mother who has just been laid off or lost his/her job. "I'm desperate! How will I feed my family? What kind of Christmas can we have? I just hope the economy gets better quick! I don't see how things can get much worse!" Ask the elderly man and/or woman rummaging through the trash bin behind the supermarket. Ask one who is dying of cancer. Ask yourself.

Ask yourself — what is my focus, my expectation — for the coming season of Advent, for this year, for the rest of my life? Do I have hope? What am I hoping for? What am I working, preparing for?

Life — all life — is pure gift. Entrusted to each one, life is a spark of the Divine and must be cherished and shared and given away. Then there will be much hope and great expectation.

Our Christian Way of Life

By Enid Lanyon

Now thank we all

It seems hardly possible that Thanksgiving Day is already upon us. The years which once flew by on winged feet now seem to flit away by jet propulsion! And so, perhaps this year we should be more than usually grateful for the opportunity to stand aside for a while and count our blessings.

It may seem inappropriate to celebrate a feast of Thanksgiving when so many in our land are unemployed, so many frightened and anxious, and no real relief in sight. And yet it is precisely in our times of trouble and trial that we need to take a good hard look at the things which constitute a different kind of wealth and privilege and offer us a more permanent security.

SENECA WROTE that "We can be thankful for a few acres or a little money, and yet for the freedom and command of the whole earth and for the great benefits of our being, our life, health and reason, we look upon ourselves as under no obligation." Each year, on Thanksgiving, in this country, we are committed to remembering the wisdom he uttered and reflected on the immeasurable, incomprehensible gift of our existence and the beauty of the world we live in. Above all, we are reminded — as were the Pilgrim Fathers in their time of struggle — of the tremendous goodness and generosity of God.

There have always been people who have not valued the gift of life nor perceived the invincible beauty of the earth; there have always been times when popular philosophies have denied the existence of God and His tender, gifting love. Today is an exception only in that communication is instant and discontent and ingratitude more widely and swiftly contagious.

But that constant communication can also be a blessing as when, on Thanksgiving Day, millions of people are contacted and called to gratitude for life and what sustains and promotes it. No one living in the United States at this time can escape the awareness of Thanksgiving. True, there may be Scrooges just as there are at Christmastime, but not without guilt and a sense of acute personal loss.

WE MAY TELL ourselves that we have nothing to be thankful for and still know in our hearts that is not true — know in our hearts that it is only self-pity giving expression to its chronic, self-destructive bitterness. In every life, there is something for which we can be grateful in a personal way; in every life there is the experience of living, the experience of loving, the experience of giving, even the experience of pain and loss because through them we learn more about the kinds of people we are and the reserves of strength and hope as yet untapped.

A sense of gratefulness can not only change the way we feel about life and what happens to us, it can actually change situations and people. Being thankful for what we have, whether it is little or much, not only can lead us to happiness and content, it can influence people near to us to turn off their discontent and value the things they have.

But by far the greatest benefit from thankfulness is that it draws us closer to God and enables us to recognize His generosity in ways we had not previously understood. And God being who He is, there is a double reward, for the more we look to Him in gratitude, the more He blesses us — or perhaps it is that we become more and more able to perceive His blessings in our everyday lives as well as in the triumphant, unmistakable successes.

THANKSGIVING, of course, cannot be a once-annually affair. It is a state of mind, a way of life that must persist throughout the year, every day, every hour of time. Either we are grateful people or we are not. We cannot be truly grateful at Thanksgiving and Christmas and ungrateful the rest of the year. If it seems that way then we are probably confusing feelings of pleasure and gratification with thankfulness, which is not the same thing at all.

The gifts we have from God do not vary. They are there in good times and bad. They are as valuable and infinitely worthwhile whether we are ready to rejoice or sulk. Our gratitude cannot be dependent upon the risings and fallings of fortune, because these do not really count. They pass. God's generosity endures. Let us give thanks and be glad.

From the Archives

By Sister Catherine Louise LaCoste, CSJ

2610 San Diego Avenue—I

One of the more familiar sights in Old Town, located on the corner of San Diego Avenue and Twiggs Street, is a three-story edifice known today as the Convent of the Community of the Holy Spirit. Its history is equally as interesting as any of the early adobes which are located within the state park area and around the perimeter of this colorful building. The site and the house have a history unknown to the hundreds of daily visitors who pass by.

The original structure located on the site was a large one-storied rectangular home with an inner courtyard and a roofed corridor on three sides of the house. A roofed porch, supported by eight slender columns, ran along the entire front of the home which faced San Diego Avenue and the train tracks.

SINCE THIS structure was built after 1850, it had a shingled roof made out of materials which were probably shipped down from northern California. The outside was whitewashed.

The house was originally owned by a George Gaskill, and was sold to Don Jose Antonio Aguirre, a well-educated and gracious benefactor of the struggling Catholic Church in Old Town. He possessed two brigs, the *Leonidas* and the *Joven Guipuzoana,* and was active in trade along the California coast, Peru and China.

He married twice. The first time to Francisca Estudillo, the daughter of Jose Antonio Estudillo. She died in childbirth, and after her death he married her sister, Maria del Rosario.

TWO OF HIS granddaughters live today in Riverside, California, as active members of their community. They are Miss Ruth Margaret Pico and Mrs. Gertrude Pico Harrison.

Jose Antonio died at age 69 on July 31, 1860, and was buried in a side chapel of the Old Adobe Chapel of the Immaculate Conception. He had given this little chapel to the small congregation of Catholics in Old Town. It was dedicated on November 22, 1858, and is today California Historical Landmark No. 49.

The adobe house on San Diego Avenue was sold to Don Jose Antonio Aguirre in 1852, and 35 years later it became St. Anthony's Industrial Indian School under the administration of Father Anthony Dominic Ubach, the famed "Father Gaspara" of Helen Hunt Jackson's novel, ***Ramona.*** Father Ubach had secured a government contract for 50 Indian children in 1886. The next year, two Sisters of St. Joseph of Carondelet, Sisters Hyacinth Blanc and Teresa Ortiz, residing at Our Lady of Peace Academy, then located at Third and A Streets in New Town, drove to Old Town each day to teach in the Indian School. The school operated in Old Town for four years, and it soon became necessary to move out to Mission San Diego de Alcala where the Sisters carried on until 1908. There were five Sisters, four lay teachers and 95 students. The government allotment per child per month was $12.50, which included board, clothing and education.

IT IS NOT certain when the Aguirre House on San Diego Avenue was torn down. The present Church of the Immaculate Conception was erected next door to the site in 1916. The Aguirre site was not to see much activity until the summer of 1940.

Moral Perspectives

By Rev. Gerald Coleman, SS

War and peace — I

The world after Vietnam is a radically different place than the world before this tragedy. As Christians and as Catholics, the question of war and peace is of overwhelming moral significance.

The 20th century has witnessed the killing of between 80 and 100 million people through warfare. Since 1945, there have been approximately 40 wars.

ON OCTOBER 4, 1965 Pope Paul VI appealed to the United Nations and to the world: "No more war, never."

In context, this plea would be misread if it were taken as an invalidation of the Just War Theory or as a condemnation of a forceful national self-defense as intrinsically evil.

The moral question is a strong one, however, Pope Paul called for the end of war; do Catholic principles about war and peace substantiate the conclusion that arms and violence are **not** the way out of war?

TO COMPLICATE the issue, we have entered into a new and horrifying dimension of warfare: the era of nuclear and thermonuclear weapons, of chemical and biological warfare which work massive destruction.

We **must** re-evaluate historic Christian attitudes toward war, especially in light of the fact that (a) the **meaning** of war has changed and (b) all major denominations have rejected total nuclear war.

There are various indications that cause concerns. For example:

- **THERE IS** the recent decision of the State Department to renew military aid to El Salvador;
- President Reagan's advisors have recommended severe federal spending cuts in all areas **except** defense;
- During his Senate hearings, the new Secretary of State, Alexander Haig, recalled that the U.S. was "spawned by armed conflict." He then concluded, "We must structure our foreign policy on that credible and justifiable premise."

HE WARNED rightly of the Soviet military buildup since World War II and emphasized that the evidence of danger "is everywhere;"

- In the new Administration, there is the possible postponement of SALT II (the Strategic Arms Limitation Talks); and
- With this Administration there is the probable curtailment of the budget for the Arms Control and Disarmament Agency (ACDA): this fact will mute the one federal agency charged by Congress with the task of proposing methods to reduce arms.

DO SUCH directions indicate a Cain-instinct? Is the vision of John F. Kennedy still viable: "Too many think that peace is impossible, unreal. But that is a dangerous, defeatest belief.

"It leads to the conclusion that war is inevitable...Our problems are man made. They can be solved by man."

Recent statements of the Catholic Church would underline this fact; peace is not impossible but it must be worked at.

IN THE following articles we will unfold certain historical items that will help contextualize the whole issue. At present, however, these points are suggested as normative:

- Today, **any** war would bring evils infinitely greater than it would abolish. Traditional interpretations of the Just War Theory are no longer valid when applied to a modern war.
- We must re-think our position on a "just" war and probably return to the anti-war stance which characterized Christianity prior to the Edict of Constantine.
- **WE MUST** be realistic that bilateral disarmament of the Soviet Union and the U.S. is highly improbable; and start advocating a policy of **military non-violence:** i.e., the use of civil disobedience and non-cooperation (we will deal with the specifics in a later article).
- We must stop being the merchants of death throughout the world by shipments of armaments to nations where such transports only increase the possibility of violence and acts of oppression.
- We must set within Catholic school curricula awareness that carries a global focus; e.g., that Vietnam was a war that had taken over one million lives and had caused the dislocation of every fourth Vietnamese and had turned two million people into refugees.

ARE ARMS and violence the way out of war?

Sebastian Temple not a place; once 'wrong about Catholicism'

By Sue Nowak

EL CAJON — If you've seen "Sebastian Temple" as the writer's credit above many popular songs in parish songbooks and imagined monks bent over pianos writing liturgical music in their cells, you're not alone. Many people "think I'm a place," Mr. Temple told an audience of about 300 at a recent concert at Our Lady of Grace Church here.

Perhaps his publisher wouldn't get letters asking to see "the temple" if he had kept the name he was given 53 years ago — Johann Sebastian von Templehoff. Temple, who penned ***Make Me a Channel of Your Peace*** (also known as the Peace Prayer of St. Francis), has led a life filled with little twists and turns. At his El Cajon concert, where he played acoustic guitar and sang, he took brief rest stops between songs to tell of the winding road that led him, a native African, to accept Catholicism in Los Angeles.

He was born in Johannesburg to a tall, imposing German father and a diminutive Portuguese mother. Temple revealed little about his youth except that he was "a battered child." At age 16 he was "impossible," so his parents kicked him out.

But the troubled child became a happy man, according to ***Happy the Man***, the song with which he opened the show. "Happy the man who has a burning goal," he sang in the uptempo composition. His goal, for as long as he can remember, was spiritual. "In my heart of hearts I wanted God," he said.

The 16-year-old prayed, "Oh Lord, give me something by which I can live." The next day he found a book about the Yogi philosophy. For the 18 years that followed he was a devout Hindu Yogi who authored two books ***How to Find Yourself*** and ***How to Meditate***.

In those books "I was telling people God was within you and yet I couldn't find him there," he admitted. He left the Yogi seminary in Los Angeles and through a friend met a priest who showed Temple, who was raised "in a Protestant sect," how "wrong I was about Catholicism."

Though the priest said little, through him Temple was able to reconcile his doubts about Mary, the Pope and Hell. He was baptized a Catholic that year, 1963.

Another sort of "rite of initiation" followed — teaching CCD to seniors at Hollywood High School. "The kids didn't even pretend to pretend to listen," he remembered. That all changed when Temple wrote some Bible-oriented folksongs that he performed for the students, accompanying himself on guitar.

That was the start of his songwriting-recording career that has spanned 20 years and has produced 12 albums and many contemporary church favorites, including ***All That I Am*** and ***Take My Hands***. He wrote the well-known song ***(Sing Praises to) The Living God"*** in response to the "God is Dead" theology.

Temple never thought music was his sole calling. "I called myself to the seminary five times," he said, but each time he left. He became a member of the Third Order of St. Francis of Assisi. Later he formed Mission H.E.L.P.(Help Eliminate Lack and Poverty), a charity for the poor in Mexico. All of his profit from recording albums, about 50 percent, goes to Mission H.E.L.P.

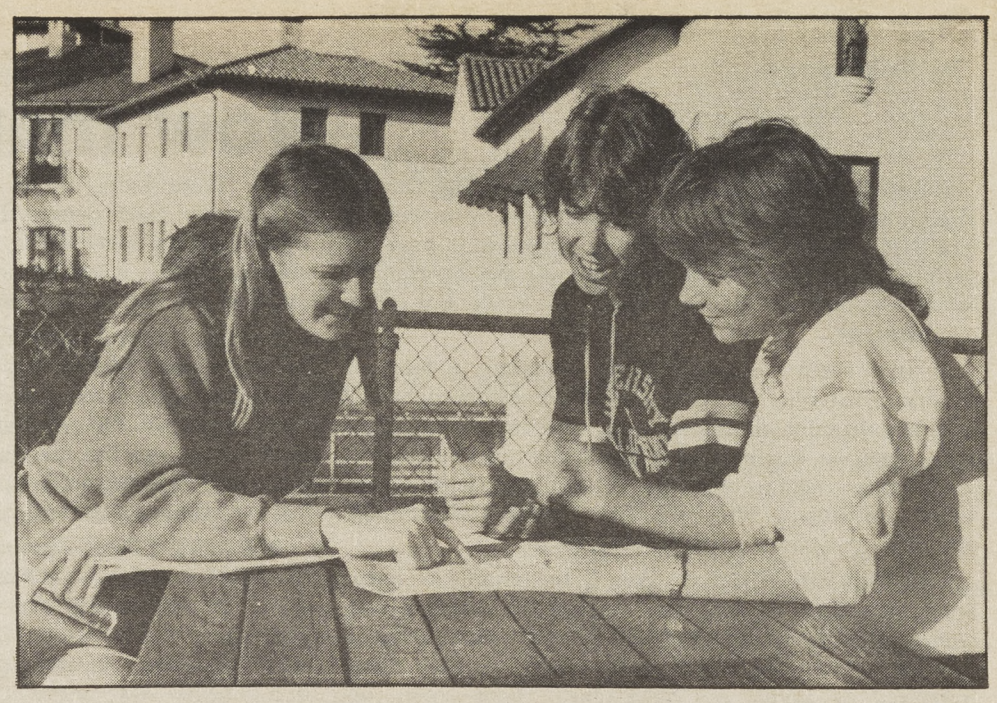


Photo by Larry Plaster

VOCATIONS RETREAT — Fourteen young women exploring possible vocations to the Religious life this past Friday-Sunday at Our Lady of Peace Academy. The retreat, sponsored by the diocesan Vocations Office, was under the direction of Father Mark Campbell and Sister Bonnie Pelloux. The girls above are discussing the results of a vocations awareness profile each took.

The theme of the concert, both in song and in the performer's testimony, was "give everything to God." A step toward that is daily Mass attendance, a practice he has maintained since his conversion.

The meaning of Eucharist and the "bliss" that that knowledge brings will eventually be found by the daily participant, he said.

It also provides a focus. As a Yogi, he looked inward. "If you feel rotten and focus on yourself, you will feel even more rotten," the songwriter said. With a beaming countenance and obvious conviction, he said the secret to happiness is responding positively to God's call: "Make me your only desire, make me your only ambition, make me your only goal."

Msgr. Cooney...

Continued from page 3

reward isn't an easy task. "I've had so many blessings," he said, "I wouldn't know...."

BUT THERE have been frustrations, too: "I've had a lot of them, I guess. But not so many big ones, just the little things. People don't always understand you when you think they should. I've had a few disappointments, but God's been very good to me."

With retirement, Msgr. Cooney will have more time to spend in a remote Mexican ranch he shares with two friends. Lest the picture of Msgr. bumping around on a three-wheel all-terrain vehicle seem out of place, he has always been an active man, and even played semi-professional ball "in the old Mississippi Valley League" in his younger days.

Still, the thought of approaching retirement brings with it some mixed feelings: "I'm looking forward to Dec. 1," said Msgr. Cooney. "I've been talking to myself about what I'm going to do when I retire all these years. Now I'm looking forward to it...like a schoolgirl going on her first date."



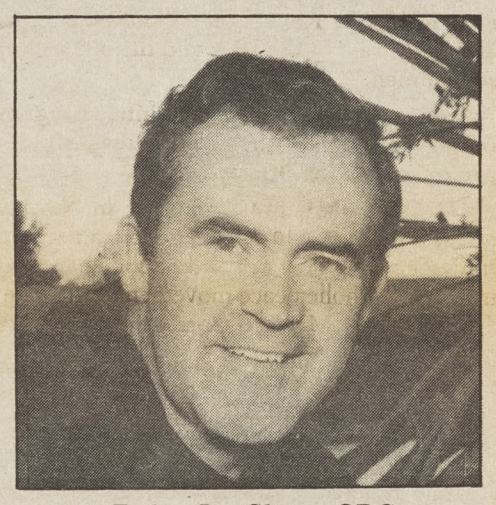
CONSULTATION — Archbishop John Roach (left) of St. Paul-Minneapolis, president of the National Conference of Catholic Bishops, and Bishop James Malone of Youngstown, Ohio, NCCB vice president, confer during the opening session of last week's annual meeting in Washington, D.C. The bishops' proposed pastoral statement on the morality of nuclear arms generated the most debate.

St. Therese to 'offer' St. Teresa

SAN DIEGO — A Carmelite priest whose biography of St. Teresa of Avila was just published, will conduct A Week of Prayer centered on the teachings of the saint and mystic,

Father Joe Glynn, a retreat leader and former missionary to the Philippines, will conduct the sessions at St. Therese Church, 6016 Camino Rico, Nov. 28-Dec. 3, announced Msgr. Sean Murray, pastor.

POPE JOHN Paul II led the way with this year's celebration of the 400th anniversary of the death of St. Teresa with his special pilgrimage to Spain, noted Msgr. Murray. The pontiff visited the Convent of the Incarnation in Avila where St. Teresa entered the Carmelite community in 1535. Later that day he also celebrated Mass for 300,000, and expressed devotion to the saint and her confessor, St John of the Cross.



Father Joe Glynn, ODC
'A journey into God'

The program at St. Therese includes "a journey into God through the seven mansions of prayer as taught by St. Teresa." Participants will study the inner life of the Christian based on scripture, the teaching of the saint, modern psychological insights and their application to daily and family life.

The week will begin Sunday, Nov. 28 with a special introduction at all Masses. On all of the weekdays that follow, a prayer time and Eucharist will be celebrated from 9-10 a.m. The evening program will run from 7:30-9:30 concluding each night with Mass. Priests will be available for reconciliation each night.

ST. TERESA of Avila, the first woman named a doctor of the Church, felt strongly about prayer, Father Glynn said. "She was convinced that when one prays in the Holy Spirit, the whole Church prays. When anyone prays in depth, he has a greater appreciation of the Church in which Christ continues His mysterious presence by means of grace," he said.

Christmas sale near

OCEANSIDE — The second annual Mission Christmas Sale, a city-wide effort that includes a food fair and hundreds of sellers of gift items, is slated for Dec. 4-5, 9 a.m.-4:30 p.m. both days. Santa Claus will arrive at noon on both days at the sale, held at Mission San Luis Rey on Highway 76 (Mission Avenue).

Churches, schools and community service groups from Oceanside will serve a wide variety of foods. Arts, crafts, clothing and jewelry will be sold in the Mission setting, a warm alternative to congested shopping centers.

IF IT RAINS the fair will be rescheduled for the following weekend at the same times. More information is available at the Oceanside Chamber of Commerce, 722-1534.

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N. Ireland: Are the divisions too deep?

Continued from page 1

"bread and butter" issues, another "workingman's" issues. But always, just beneath the surface, simmers the "bone of contention with the Loyalist population," the larger question of power sharing and the ultimate future of the troubled province, said the DUP's Gregory Campbell.

To Campbell, Northern Ireland's future "should be based on majority (Protestant) rule." The Nationalist aspirations of the Catholic minority, said Campbell, create a "complete, absolute, unbridgeable gap" between the two communities.

"IF WE HAD peace long enough, people would fight to hang on to it," said the IIP's Joe McCrystal. But given the seemingly irreconcilable differences between them, the only kind of peace both men could agree on was a "unity of the graveyard."

The sporadic violence that has troubled Northern Ireland for the past 13 years has projected a wholly negative image of the province in general and the Church in particular, said Father Anthony Mulvey, a parish priest from Strabane. And that image, he added, is an "embarrassment" to everyone concerned.

"The Church must define what Catholicism means," he said. "It doesn't mean nationalism — that's really a Protestant thing...there is no dogma of the Catholic Church you can quote in support of nationalism. I think our very integrity is at stake."

THE CHRONIC polarization and tension between Catholics and Protestants in Northern Ireland increased as a result of Irish Republican Army hunger strikes for political prisoner status at the Maze Prison, said Father Mulvey. His outspokenness has earned him the label "Protestant priest" from some Nationalists, and his church has been vandalized ("decorated" is the term Father Mulvey used). But he has the support of his parishioners who, he says, are tired of the sectarian violence which periodically flares along the border.

"Go to the people. No one is afraid of the British Army or the RUC (the Royal Ulster Constabulary police force). They are afraid of the IRA and the other gunmen...their *own* gunmen."

"We have been praying all winter, and there has been no killing in the parish," said Father Mulvey. "But we have to sustain the prayer...."

WHILE SOME pray for peace in Northern Ireland, others, though few in number, take a more activist role. One such group is Peace and Reconciliation, which grew out of the Catholic peace movement of the late 1960s; one of its founders, Mairead Corrigan, won a Nobel Prize.

Composed equally of Catholics and Protestants, Derry's Peace and Reconciliation movement, "an informal umbrella group" in the words of Peter Simpson, a Quaker, receives both private and government funding in an attempt to "get the younger elements to appreciate each other's qualities."

Much of its work is with the young, the unemployed, and ex-offenders, but its singular accomplishment in this divided province is that its members work together without having to abandon their own political aspirations, whether Loyalist or Republican. Said Simpson, a Unionist:

"THERE HAS to be a certain give and take. But if we can make it work here, we can make it work within the province. We all have our opinions and we freely express them. Sometimes we're brutally frank in here."

Working for a common goal alongside a Catholic supporter of the Social Democratic and Labor Party like Margaret O'Donnell did not come easy, said Simpson. "Over the years we got to know each other very well. There is an awful lot of trust in this office, but we learned to work together before we learned to like each other."

"This is our little 'Vietnam,' " said Simpson. Though people manage to live "and incredibly survive, the younger generation can't even remember a time when there was ever peace."

WHY IS THERE so little dialogue between the two religious communities of Northern Ireland? "I don't think it's that they can't. They won't. The working class mentality is that there's safety in numbers. If you lost a member of your family to the IRA, for example, you are less likely to trust that community from which the killers sprung," said Simpson.

"But there is also a remarkable resiliency in the people here. Just because somebody's kid is brought up in an atmosphere of mistrust doesn't mean they'll turn up as thugs. As a matter of fact, most don't."

"It's too simple to say it's religious or political. It's a little bit of both," he added. "The root of it all is two separate identities claiming the same territory. We're stuck with the mistakes of hundreds of years ago."

WHILE SOME pray for reconciliation and others take a more activist role searching for it, the staff at Corrymeela, an ecumenical center at Ballycastle, on the windswept north coast, does both. "In Ireland, reconciliation between Christians takes on a special urgency" is Corrymeela's challenge to both communities; there, children, single parents and entire families have their first opportunity to experience at close hand the "other" side.

A private organization founded in 1964, Corrymeela is also the recipient of government funding for its work with young people and in community relations. Says center director Derek Wilson: "This is not a holiday place for young people. The program changes for each group, but through discussion and education we confront the social and political issues."

Reconciliation in Northern Ireland can only come about "if we really take Christ seriously," he said. "Reconciliation is a form of Christian witness, a life-force to be unlocked within the church and society. But for Catholics and Protestants in Northern Ireland, pietism carries with it a divorcing of faith and life."



THE TWO FACES OF ULSTER — Mairead Corrigan (left) won a Nobel Prize for her peace efforts in Northern Ireland; the Rev. Ian Paisley (right) keeps the pot boiling.

CORRYMEELA HAS been visited by Mother Teresa of Calcutta, Cardinal Tomas O'Fiach of Armagh, the Irish primate, and Bishop Edward Daly of Derry; the community was invited to Belfast for the recent installation of Bishop Cathal Daly of Down and Connor (Belfast). "Cardinal O'Fiach told us he was sorry we weren't here years ago," said Wilson.

"We are a terribly divided society," he noted. "It permeates so many aspects of our lives if we're honest. In all the human condition there is a thirst for life, but what type of life...a *quality* of life or just life alone? *Sinn Fein* means 'ourselves alone.' Is it normal to not care about the other?"

To Wilson, the people of Northern Ireland are "the children" of both Britain and Ireland, "unable to return to either parent. If London and Dublin can't agree, how can we?"

THE PEOPLE of Ulster are both its problem and solution, he observed. "I am part of the prejudice and bitterness, and part of the way it must be solved. I've seen youngsters who lived near each other and who never knew each other leave here as friends. The wives of the dead and the imprisoned come here...those who hurt most care for those who have done the hurting. We can't forget, but we can forgive...."

As much as Corrymeela has accomplished in bridging the gap between Northern Ireland's two divided communities, set against a total population of one-and-a-half-million, it is at best only a modest effort. Yet there is an element of hope, said Wilson:

"Still there are people in Northern Ireland who believe in the possibility of a new beginning, and there is a momentum. The Christian identity must challenge any political tradition which has a no-compromise position. Sixteen years ago we were a middle-class university group concerned with polite ecumenism. We're not that anymore. I had two colleagues assassinated who were reconciliation workers. That makes my struggle authentic."

ECUMENISM IN Northern Ireland does not seem to have gotten beyond that "polite" stage yet. Relations between religious leaders are, for the most part, quite good, but this has not reached down to the local level. Said one observer of the last Week of Prayer for Christian Unity: "The Catholics used it to pray for unity within the Church, and the Protestants used it as an excuse to meet with each other and to avoid the Catholics."

Progress is being made, said Most. Rev. John Armstrong, head of the Church of Ireland (Anglican); his cathedral church overlooks Armagh's Roman Catholic St. Patrick's Cathedral, the primatal see of all Ireland. That he and his neighbor, Cardinal O'Fiach, can drive off in the same car to attend the same meeting is typical of Northern Ireland: with few exceptions, the leadership, whether religious or political, talks, but most people don't.

"We've got to reconcile the people before there can be a political solution. This is not to say that in the six counties there aren't groups of Roman Catholics and Protestants getting along. They have things to offer each other, but it is coming very slowly," he said.

"WIDOWS, BOTH Protestant and Roman Catholic, have found a unity in their common grief," said the archbishop. "The bond was the fact that their husbands had been shot, and they have found new ways forward to understanding."

"It is unfortunate that we are disguising political divisions with religious tags. We have called upon the media not to report deaths as Catholic or Protestant. The media paint a gloomier picture than the reality. They fasten upon the peripheral. There are signs of hope, but these outbursts of terrible 'tit-for tat' murder immediately inflames the extremes on both sides," he said.

"A vacuum gives the men of violence a chance to take over," said Archbishop Armstrong. "We have to get people to talk to each other...."

GETTING PEOPLE to talk is both the dream and the seemingly impossible reality in Northern Ireland. Last month's elections, the first in a decade since Great Britain junked the old Unionist Assembly at Stormont and assumed direct rule over the province, was a hoped-for step in that direction. Said James Prior, MP, the secretary of state for the province:

"I would readily accept that there are in Northern Ireland two communities which are far apart in their political aspirations. Equally I recognize that any solution to the problem, and certainly any system of administration, must take account of both aspirations and be broadly acceptable to both communities. But I also believe that there is a great deal of common ground."

Mr. Prior told ***Southern Cross*** that a political solution to Ulster's problems can not be imposed from without. "In the final analysis it is the people of Northern Ireland and their elected representatives who must agree among themselves on (the) future...that agreement could certainly not come about in a political vacuum and it is for that reason that the Assembly has been created."

FOR THE present the two Catholic parties elected to the Assembly — the moderate SDLP and the Sinn Fein, the political wing of the Irish Republican Army — are refusing to take their seats and participate in any form of dialogue with the majority.

Well aware that this might happen, Mr. Prior said that even before the elections he did not "underestimate the difficulties" the new Assembly would face. "But we have provided a framework which will provide an opportunity for local politicians to play a part in running the affairs of the province with a long-term aim of encouraging the creation of a political consensus."

"This will take time," he acknowledged. During his 1979 visit to Ireland, Pope John Paul II, obviously taking his cues from the Irish bishops, who have repeatedly condemned "self-appointed" militants "without mandate," challenged "all who bear political responsibility for the affairs of Ireland...you must show that there is a peaceful, political way to justice. You must show that peace achieves the works of justice, and violence does not."

THE MAN informed sources here say wrote those words is Bishop Cathal Daly. The bishop, of course, will neither confirm nor deny the role he played in the pontiff's visit, but he insists "that the alternative to violence can only be political movement towards a just and participating society."

The bishop is equally harsh in criticism of Great Britain's role in Irish history and the IRA's guerilla campaign carried out in the name of Ulster's Catholic minority.

"Pope John Paul condemned the movements of violence in the most categorical terms, but he also emphatically placed before government and politicians their solemn responsibilities to show that there is a peaceful alternative to violence and that government and political action can achieve a just society," Bishop Daly told ***Southern Cross.***

"IT IS A tragedy that his appeal has either not been heard or met with a very half-hearted and belated response, which one could characterize in the well-known phrase, 'Too little too late.' "

Whatever the future holds for Northern Ireland, the present finds it a mass of contradictions: divided, yet surprisingly functional; gripped by sectarian strife, yet with an overall crime rate much lower than that of the United States; burdened by chronic unemployment, yet with a large reserve of skilled labor eager for work; and with two Christian communities unwilling to behave in a Christian way toward the other.

But with the visible exception of the ever-present security forces and the newspaper headlines, life goes on in a normal manner, pretty much what one would traditionally expect of Ireland, north or south....

Bishops, nukes: No 'basic disagreement'

Continued from page 1

Referring to the letter from the administration and their visit to the Vatican, Cardinal John Krol of Philadelphia said, "They are saying what they think and we are going to say what we think." The cardinal said he was "delighted" the White House reacted.

IN SPITE of the pressure they received, the bishops indicated at the close of their four-day meeting that they would not be "intimidated" by the White House complaint and that they were determined to press ahead with their controversial pastoral letter, declaring nuclear warfare immoral.

As the meeting came to an end, only six of the 258 bishops here appeared to oppose the decision to prepare a third and final draft of the pastoral letter for submission at a special meeting May 2-3 in Chicago, at which a formal vote will be taken.

Thursday's overwhelming support was based on a show-of-hands vote after more than two hours of often emotional discussion, led by some 30 bishops. Many of their suggestions for amendment will be part of the final draft.



Archbp. Joseph L. Bernardin



Archbp. Raymond G. Hunthausen

THE SUPPORT given the document, however, does not indicate that the bishops are all of one mind. A total of 195 bishops said they were "basically in agreement" with the document, 71 said they had "major reservations" and 12 indicated "basic disagreement" with the 110-page paper in a straw vote taken on the opening day of the bishops' annual meeting.

The bishops committed nine of the 17 hours they met together in session to discussion of the pastoral letter. During these sessions, both sides of the coin were heard.

"At one level, the question of nuclear war is understood as an issue of politics or diplomacy," said Archbishop Joseph L. Bernardin of Chicago, the chairman of the NCCB ad hoc committee that drafted the pastoral letter.

BUT, HE SAID, "because the nuclear issue is not simply political, but also a profoundly moral and religious question, the Church must be a participant in the process of protecting the world and its people from the specter of nuclear destruction."

The conference president, Archbishop John R. Roach of St. Paul-Minneapolis, devoted his presidential address to a theological rationale for the proposed pastoral. He linked the bishops' pronouncement on the nuclear issue to their long battle against abortion and for the right to life.

Denouncing "selective reverence for human life" as "a kind of contradiction in terms," he said the bishops must seek "to make reverence for human life a touchstone of our policy and practice in every context."

DIFFERENCES AMONG the bishops began to emerge in the opening debate, when five bishops presented prepared statements of their views.

Most outspoken was Archbishop Philip M. Hannan of New Orleans, who called on his brother bishops to discard the whole document and "substitute the messages of the Holy Father, Pope John Paul II, because the pastoral has so many deficiencies."

He faulted the proposed draft for its failure to sympathize "with the horrible suffering...of those enslaved by communism...the arguments against the threat of using a nuclear weapon fail to mention the proportionality of the aggression and repression of the Reds."

THE ARCHBISHOP also charged that the letter "ignores completely our duty to defend Western Europe."

At the other end of the spectrum, Archbishop Raymond G. Hunthausen of Seattle, an outspoken opponent of nuclear weaponry, wanted the final statement to "call on our people and government to begin to lay down our nuclear arms now, regardless of what others do," and to pledge Church support, " materially and spiritually," for those individuals who, like himself, practice civil disobedience to oppose the nuclear arms race.

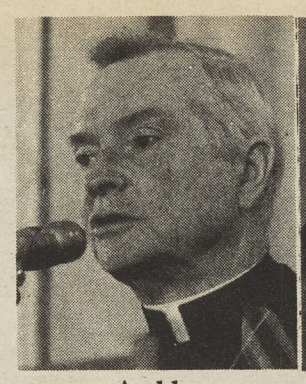
The archbishop, who has withheld a portion of his income tax to protest nuclear armament, received sustained applause from his fellow bishops.

IN BETWEEN the two ends of the spectrum of positions held by the bishops, the views of Bishop Leo T. Maher typify those of the majority of the hierarchy.

Bishop Maher believes the statement should give support to deterrence as part of our country's right of self-defense.

He has also stated that the committee should reverse its order in treating Christian pacifism and the just war theory. Archbishop John Whealon of Hartford shares Bishop Maher's view that just war should continue to be the first among options, and publicly called for the third draft of the document to reflect this position.

IN AN interview with ***The Tribune*** last Saturday, the bishop stressed "the document needs to express greater concern about Soviet actions, threats and violations of human rights in the Russian sphere of influence." Without such an expression, the bishop continued, "there is the danger of interpreting the pastoral conclusions as simplistic."



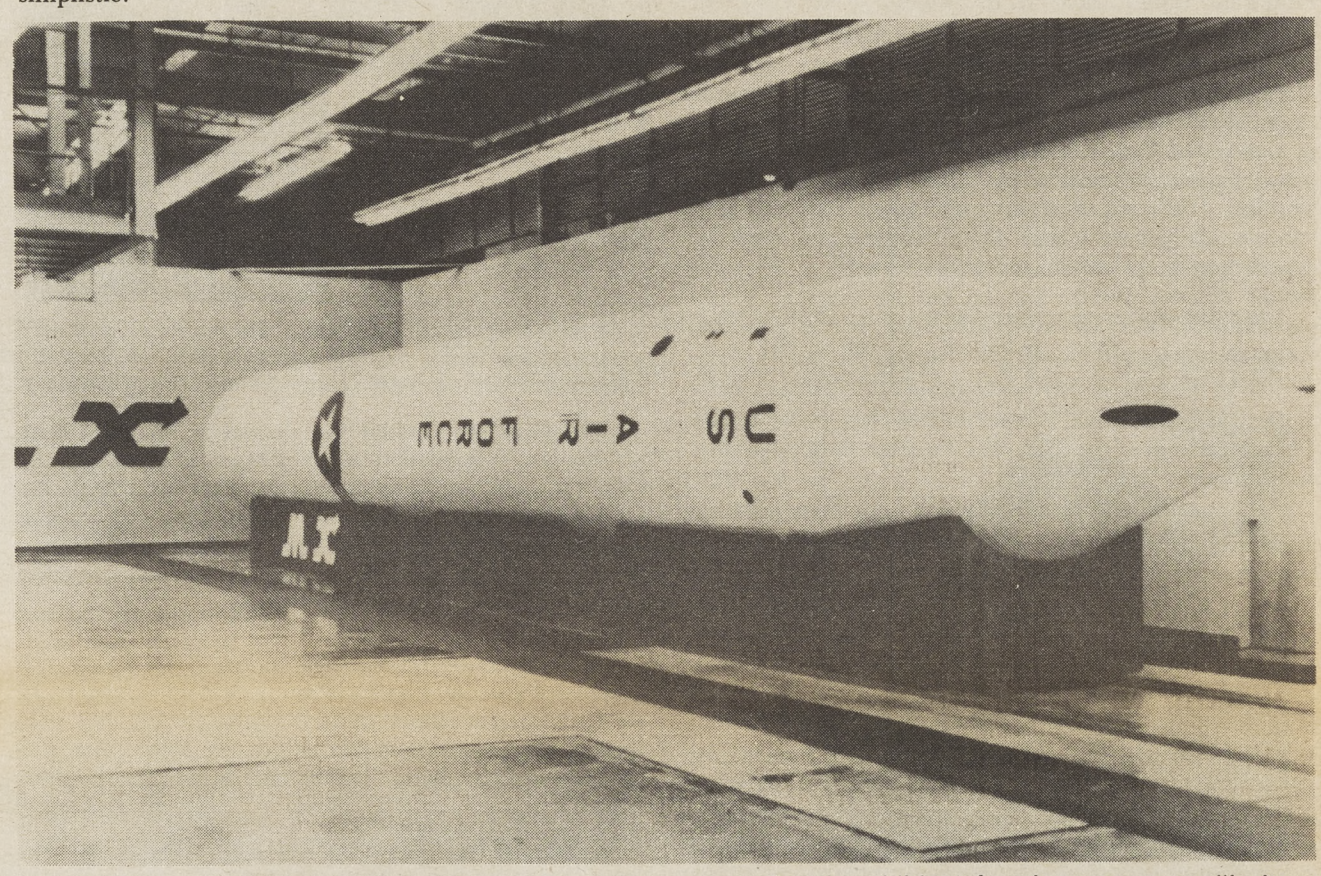
Archbp. Philip M. Hannan



Bishop Leo T. Maher

In response to a question regarding the pacifist tendency to desire a unilateral disarmament, Bishop Maher said, "I would say the vast majority of the bishops would stress bilateral or multilateral disarmament...because there are more than two powers involved."

Despite the intense controversy that the proposed pastoral letter is generating, both Bishop Maher and Auxiliary Bishop Chavez have expressed their hope that, finally, the bishops will reach a consensus on the complex issues and produce a pastoral letter for the guidance of U.S. Catholics.



MX MISSILE — U.S. defense plans call for deployment of the MX nuclear missile, displayed in a Defense Department mock-up in Washington, but a new draft of a proposed U.S. bishops' statement on nuclear war suggests that the addition of such weapons may "invite attack and therefore give credence to the concept that the United States seeks a first strike."

Agenda: From A (assets) to W (women)...

By Liz Schevtchuk

WASHINGTON (NC) — Nuclear war captured much of the attention at the National Conference of Catholic Bishops' annual meeting in Washington Nov. 15-18, but it was only one item on an agenda that ranged from administrative budgets to women's rights.

Archbishop John R. Roach of St. Paul-Minneapolis, NCCB president, set the tone of the meeting in his opening address Nov. 15 when he declared that the bishops' concern over abortion and the bomb — and other issues — stems from the same respect for human life. "Concern for human life is the nexus between our positions on these two large issues," he said. "Respect for the right to life is basic to the realization of all other human rights."

GREETING THE bishops, Archbishop Pio Laghi, apostolic delegate in the United States, told them their concern over nuclear war "coincides remarkably well with Pope John Paul's commitment to peace in the world."

In other action, approving a $22.6 million budget for 1983 for the NCCB and its public policy twin, the U.S. Catholic Conference, the bishops also agreed to increase the "levy" on dioceses for support of the conferences. The assessment will rise from 10 cents per Catholic to 12.3 cents per Catholic. The increase is intended to allow the bishops to stop relying on investment income to fill budget gaps. Archbishop Edmund C. Szoka of Detroit, NCCB-USCC treasurer, said the $22.6 million budget represents only a six percent increase over the 1982 budget, which was $21.5 million.

The bishops agreed to prepare pastoral statements on Hispanic ministry and campus ministry and on prayer and worship. Archbishop Robert F. Sanchez of Santa Fe, N.M., chairman of the bishops' ad hoc Hispanic Affairs Committee, said the Hispanic pastoral would be a "beacon of hope" to Hispanic Catholics. Auxiliary Bishop Edward T. Hughes of Philadelphia said the campus ministry pastoral is necessary because of increasing proselytizing by other religious groups on campuses. The prayer and worship statement, due in 1983, is intended to note the 20th anniversary of Vatican II's Constitution on the Sacred Liturgy and encourage spirituality among U.S. Catholics.

PREPARING FOR the 1983 world Synod of Bishops, the prelates considered the idea of reconciliation and in small groups discussed ideas to take to the synod in Rome, which will ponder that topic.

The bishops' Committee on Women in Society and the Church decided to study the possibility of women as deacons. Bishop Michael F. McAuliffe of Jefferson City, Mo., committee chairman, said there is a historical precedent for "deaconesses" and that the study would be "a sign to women" of the bishops' concern for them.

But Archbishop John R. Quinn of San Francisco said that while he favored the study, some fundamental issues need to be addressed.

"THERE IS A tendency to dissolve priesthood into ministry and to dissolve the sacrament of holy orders into the sacrament of baptism," he cautioned.

Also, the archbishop reminded the bishops that although some people may believe it is only a matter of time until women are ordained, women's ordination is in conflict with the magisterium of the Church.

Archbishop Philip Hannan of New Orleans and Bishop Ernest L. Unterkoefler of Charleston, S.C., both called attention to the increasing number of poor women. As part of his presentation Bishop McAuliffe reported on the "feminization of poverty."

Resolution raps economy

Bp. Maher balks at word 'crisis'

By Jim Lackey

WASHINGTON (NC) — A resolution criticizing current U.S. economic policies was issued by a committee of U.S. bishops after the full body of bishops ran out of time to consider the measure Nov. 18 at its annual meeting.

The "Resolution on the Economic Crisis" calls on national leaders "to reject current policies which attempt to solve America's economic ills at the expense of the poor and the unemployed."

IT ALSO remarks that "justice demands that the government maintain its proper role in guaranteeing that basic human needs are met in our society."

The bishops were scheduled to vote on the resolution after their discussion Nov. 18 of the second draft of their proposed pastoral letter on war and peace. But when the discussion went longer than expected, it was announced that the resolution would be issued instead in the name of the committee.

Bishop Mark J. Hurley of Santa Rosa, chairman of the bishops' Social Development and World Peace Committee, maintained that the resolution was not meant as a partisan criticism of Reaganomics.

HE SAID the resolution was critical of both the Reagan administration for making its economic proposals and of Congress for approving them. He also remarked that the resolution was aimed at all levels of government and the private sector.

In response to criticisms that the resolution was too political, the proposal went through two revisions before being issued by the committee.

In its final version the 900-word resolution argued that the United States "is in the midst of an economic crisis that is imposing severe human and social costs on all Americans."

"The difficult national choices that must be made to resolve this crisis," the resolution continued, "involve significant moral choices. These decisions about economic policy affect the fundamental dignity and basic rights of human persons."

THE RESOLUTION noted that Catholic institutions "have made significant efforts to increase their charitable and voluntary programs" and that Catholics have an obligation to expand and improve such works.

"But charity is not enough," the resolution stated. "Emergency aid programs do not in themselves suffice to insure human dignity. Justice is also required."

The resolution also called on government and private organizations to work together to meet human needs. Government, the resolution stressed, has a "positive and legitimate" function to protect such basic human rights as the right to food, shelter and adequate income.

"TO WEAKEN or abandon this important role of government would be a serious mistake," according to the resolution.

Quoting Pope John Paul II, the resolution called for policies of full employment. It noted that on Nov. 7 the pope during his trip to Spain said that the creation of jobs must be a priority of government and that "the state must not resign itself to having to tolerate chronic high unemployment."

"The general elections are over; it is now clearly possible and necessary to rise above the entanglements of strategies of partisan politics, and to focus on the plight of the unemployed," the resolution stated.

The resolution also made reference to the Reagan administration's increased defense spending.

"THE RENEWED prosperity and security that we seek as a nation must not be purchased at the expense of the poor...Our search for security and our attempt to build a stronger, more humane society will be hollow and unsuccessful unless fairness and equity are the foundation of our progress."

When the proposed resolution first was presented to the bishops on Nov. 15, the first day of their four-day annual meeting, Bishop Leo T. Maher of San Diego said it sounded to him that the characterization of the economy as in "crisis" had been made not by a group of bishops but by House Speaker Thomas P. "Tip" O'Neill (D.-Mass).

Bishop Maher said that compared to the Mexican economy the U.S. economy is not in a crisis.

Bishop Hurley, in his continuing attempt to distance the resolution from politics, remarked on the last day of the meeting that although the bishops' secretary for social development and world peace, Msgr. Francis J. Lally, was from Boston, "I can assure you he did not talk to Tip O'Neill."

British are 'shocked' at NORAID acquittal

WASHINGTON (NC) — Britain was shocked by the recent acquittal in New York of five men accused of trying to smuggle machine guns and other weapons to the Provisional Irish Republican Army, said James Prior, British Secretary of State for Northern Ireland.

At a Nov. 16 press conference in Washington, Prior said he believed U.S. authorities were doing all they could to halt the smuggling of arms to Northern Ireland and have taken "the necessary steps to bring NORAID to book."

NORAID, THE Irish Northern Aid Committee, a New York-based organization, has 90 chapters around the United States. Last year a federal judge in New York ruled that NORAID had to register as an agent of the IRA, an outlawed guerrilla organization fighting to end British rule in Northern Ireland.

Michael Flannery, a co-founder and trustee of NORAID, was one of those acquitted in the arms smuggling case.

He and the four others accused of smuggling arms to the IRA were acquitted in federal court in New York on Nov. 5 after a five-week trial in which the defendants said that operatives of the Central Intelligence Agency had induced them into making the arms shipments over the past two decades.

NO EVIDENCE establishing a link between the CIA and the smuggling operation was given at the trial, but jurors said afterward they found the argument plausible.

"It came as a shock, I think, in Britian," Prior said, "that people were able to get up in open court and announce that they had been supplying arms of one sort or another for 25 years to the IRA" and give the spurious defense that they were coming from the CIA.

Although the acquittal was a propaganda victory for the IRA supporters, Prior said, the FBI was, in fact, having success in halting the arms smuggling. "There is a good deal of evidence to support the fact that the FBI has been successful in preventing arms reaching Northern Ireland or, if they have reached Northern Ireland, they have been stopped in Ireland," he said.

Prior said U.S. authorities had taken the necessary steps to bring NORAID to account by requiring its registration as a foreign agent and disclosure of fund-raising and disbursal.



Photo by Larry Plaster

NEW ORGAN — Organist Peter Bisett and Father William G. Mooney, pastor of Blessed Sacrament Church, are shown with the parish's new 22-rank Casavant pipe organ. The instrument was dedicated and blessed at the 9:30 a.m. Mass this past Sunday.

Marines, Advent themes and tots' toys the focus of local events

ESCONDIDO — Marines will get a taste of turkey and the family life in a Thanksgiving program here. Resurrection parish is one of several churches reaching out to servicemen based at Camp Pendleton during the holiday. Ten different families will each have one serviceman as a dinner guest.

Several parishes throughout the diocese have food basket programs to brighten the holiday for people who are low on money.

SAN DIEGO — Local residents are asked to provide small Christmas gifts for the children of Tijuana's impoverished Colonia Reforma, a spokesman for the Mexican-American Neighbor Organization said. Clean used toys or new toys which a child who does not read, write or speak English can use or enjoy are needed. Cash contributions are accepted, because through volume purchasing MANO is able to buy gifts at discount. To have donations picked up, or for information call: 281-9071 Monday-Friday 11 a.m.-3 p.m.; 234-2982 anytime; or 275-2898 evenings and weekends.

For instance, Walter Siemasz, a Saint Vincent de Paul representative at St. John of the Cross, Lemon Grove, usually puts together a dozen dinner baskets that he distributes to needy Lemon Grove, Spring Valley or La Mesa residents. The number of baskets he delivers depends on the donations of parishioners.

CAMPUS NEWMAN Centers, parishes and schools donated staple goods that will fill about 200 food baskets which Catholic Community Services plans to distribute. CCS also refers people to several free dinners that are hosted in the area on Thanksgiving and the day before.

The Catholic Workers, in conjunction with the St. Vincent de Paul Center and the St. Joseph Cathedral parish, host a hot Thanksgiving dinner that usually serves about 1,000. It begins at about 11 a.m. in the cathedral basement.

In Calexico, all couples married 25 or 50 years will be honored at the 9 a.m. Thanksgiving Mass at Our Lady of Guadalupe Church.

LA MESA — "Advent Themes in Scripture" will be explored by Father Jeremiah O'Sullivan, pastor of Holy Family Church, Nov. 27 at the Lay Carmelite Day of Prayer at the Littlé Flower Haven, 8585 La Mesa Blvd.

The pastor will lead the conference and holy hour, scheduled for 2-3:30 p.m.. The day begins at 9:30 a.m. and will include Mass, celebrated by Father Donald Buchanan, associate pastor at St. John of the Cross, Lemon Grove.

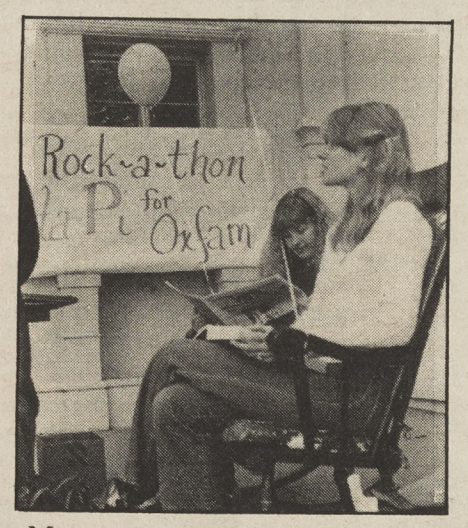
To register, send your name, address, phone number, parish name and $5 to Miss Maria Simini, 5800 Lake Murray Blvd., no. 63, La Mesa, 92041. Registration at the door will be $6.

The day of prayer is sponsored by the Calced Lay Carmelite Community.

LINDA VISTA — From rocking round the clock to praying and fasting, varied means were used last week by University of San Diego students to support Oxfam America, a non-profit international development agency based in Boston.

Students took to rocking chairs for 24 hours, collecting pledges for the feat and donating it to Oxfam, an organization that grew out of the Oxford Committee for Famine Relief which began in England in 1942. Oxfam America was formed in 1970.

TEN MINUTE prayer services for the cause were held for seven weekdays in the Founder's Hall chapel.



More money was raised Nov. 18 when some students joined in a "Fast for a World Harvest." Those who fasted were encouraged to donate to Oxfam the money saved that day by not eating. The fast is always held on the Thursday before Thanksgiving. Last year 2,000 groups participated and donated more than $475,000 to Oxfam America for its self-help development and aid programs.

USD ranked second highest nationally in donations last year with the $4,000 it brought in. This year's contributions from USD will be directed toward El Salvador.

Around the Diocese

Sunday Mass, a Catholic Liturgy for Television
Sunday, November 28, 7 a.m.
Channel 39
Father William J. Ortmann
Celebrant

Las Vegas Night Party. Vie for trips, an original oil painting, baskets of cheer, etc., Nov. 27, 6-10 p.m., St. Columba Parish Hall, 3327 Glencolum Drive, Serra Mesa. Donation of $25 per couple ($15 singles) buys two drinks and $50 to play blackjack, craps, baccarat, roulette, wheel of fortune and chuck-a-luck. Sponsored by the A.O.H., Commodore John Barry Division 1 and the Ladies Auxiliary, proceeds will help establish an Irish Cultural Center in San Diego. Information: 264-7706 or 277-3605.

Advent Music Series at St. Joseph's Cathedral, 1535 Third Ave., begins Nov. 28 1-1:30 p.m. with organist Colleen Mack and baritone J. Stephen Hubbard. They will perform works by Guilmant, Hoogewoud, Daquin and Wolf in the free concert.

Pot luck, the first hosted by the Italian Catholic Federation Branch 364 of St. Catherine Laboure Church, Nov. 28, 1:30 p.m., in the CYO building at Mt. Abraham Avenue and Mt. Alifan Drive just off Balboa Avenue. Favorite dish can be brought to the C.Y.O. building anytime after 7 a.m. Nov. 28. Details: John O'Brien 277-6316.

Bazaar and baked goods sale, St. Mary Star of the Sea, 609 Third, Oceanside, after all Masses, Nov. 28. Sponsored by Stella Maris no. 183, Y.L.I.

Mass and healing service, St. Rose of Lima Church, Chula Vista, Nov. 30 at 7:30 p.m. Celebrant will be Father Jerry Bevilacqua. Details: 284-2674.

The International Pilgrim Virgin Statue visits San Diego, Dec. 1-23. Follow her tour in the diocese and join the Blue Army of Our Lady of Fatima as they pray for peace in the world. Check your local church for tour schedule.

A Portuguese Celebraco dinner held to honor the 35th birthday of Stella Maris no. 183, Y.L.I., Dec. 2, 6 p.m., at El Camino Country Club, 3202 Vista Way, Oceanside. Helen Cirelli, grand president of the Young Ladies Institute Grand Institute, will be the guest. Reservations are $9 and are due by Nov. 29: 433-5834 or 941-4152. Membership information: 757-2758.

Retreat series for older adults begins Dec. 3 at St. Patrick's Parish hall, 10 a.m.-2 p.m. A spiritual growth experience will be available once a month for the next six months at three separate locations. The series at Our Mother of Confidence Church Complex, room 11, begins Dec. 7 and the meetings at St. Vincent de Paul Parish Hall begin Dec. 10. The retreats are sponsored by Catholic Community Services. Information and registration: 231-2828.

West Side Story musical presented by Academy of Our Lady of Peace, Dec. 2-4, 8 p.m., Academy Auditorium, 4860 Oregon St. Adults $3.50, elementary and high school students $2.50.

Bus trip to Ensenada, Mexico begins in Oceanside, travels along the Baja peninsula and returns via the Tijuana Trolley, Dec. 4 with Stella Maris no. 183, Y.L.I. Sightseeing-shopping trip costs $22. Benefit for scholarship fund. Reservations, due by Nov. 22, can be made at 757-7075.

A Christmas Carol St. Therese Academy's adaptation of Charles Dickens' classic, produced by Tom Rusch of Covenant Ark Theatre, Dec. 3 and 4, with matinee performance Dec. 5. Adults $3.50, children under 12 $1. Tickets and information: 583-6270. Order tickets by mail, making sure to include check and mailing instructions: 6046 Camino Rico, San Diego, 92120.

Blue Army-sponsored First Saturday Mass, Church of St. Mary Magdalene, 1945 Illion St., 7:45 a.m., Dec. 4. Rosary and Fatima prayers follow the Mass. Public invited. Information: 276-3693.

Book fair, featuring books for all ages from the Daughters of St. Paul Book Store, will be held Dec. 5 for Christmas shoppers. Sponsored by Court Our Lady of the Holy Spirit no. 2218, C.D.A.. Dec. 5, Holy Spirit Parish, 2725 55th St.

Advent Music Series continues at St. Joseph's Cathedral, 1535 Third Ave., Dec. 5 1-1:30 p.m. with organist Colleen Mack and baritone J. Stephen Hubbard. The free concert will include a performance of a work by Brahms, improvisation on ***God Rest Ye Merry Gentlemen*** and more.

Swap meet is admission free, Dec. 5 at the Knights of Columbus, Cabrillo Council 2891 clubroom, 4425 Home Ave., 10 a.m.-6 p.m. Sellers call 262-9098 or 277-1234. Proceeds are for the Seminarian Aid Fund.

Advent and Christmas music from the Middle Ages and the Renaissance will be performed Dec. 5, 7:30 p.m. at St. Brigid Church, 4735 Cass St., Pacific Beach. It's a free performance by the Early Music Ensemble of San Diego, a five-voice group. Information: 483-6325 or 755-1408.

Christmas mart, featuring bake sale, raffle and ham plate luncheon, will be held Dec. 5, 7 a.m.-2 p.m. Sponsored by St. Joseph Cathedral.

St. Patrick Senior Center trips continue Dec. 8-9 to Crystal Cathedral, Mission at Capistrano, Kingdom of the Dancing Stallions, tram ride through Alpha Beta bakery and shopping tour of huge mall. Seniors and friends invited. Admission, $75, includes banquet, admissions, motel room. Reservations and information: 282-7109.

Vocations retreat sponsored by the Augustinians for men, Dec. 10-11, Austin House, San Diego. Information: 233-9141.

"Call to Intimacy," an Advent weekend featuring Father George A. Maloney, Dec. 10-12, Our Lady of Grace Hall, 2766 Navajo Road, El Cajon. Details: 469-0133 or 469-3901.

Annual Christmas dinner dance, sponsored by the Knights of Columbus Father Thomas B. Austin Council, Our Mother of Confidence Church hall, 3131 Governor Dr. Steak dinner and live band for $10 per person. Open to the public. Reservations for the Dec. 18 event must be made by Dec. 10. Call: 278-3529 or 277-8840. Special seating arrangements for group parties if requested.

Advent Music Series concludes Dec. 19 1-1:30 p.m. at St. Joseph's Cathedral, 1535 Third Ave., San Diego. The free performance by organist Colleen Mack and baritone J. Stephen Hubbard will include songs by Bach, among others.

LINDA VISTA — Father Nicolas Reveles will perform four works for piano Nov. 30 at 8 p.m. in the University of San Diego's Camino Theater. Father Reveles, USD fine arts department faculty member, will play compositions of Bach, Liszt, Beethoven and Prokofiev. Tickets, available at the door, will cost $1 for students and $3 for others.

Michael G. Kielty
M.B., B.S. (Lond.), F.A.C.S., F.A.C.O.G., K.C.H.S.

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Reading for Christmas . . .

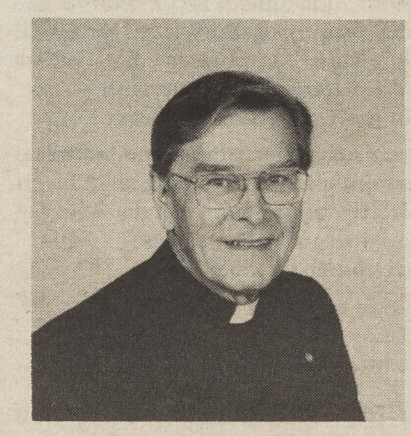
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By Msgr. Charles William Popell



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The Society for the Propagation of the Faith

Reaching out with Deacon Michael Newman

India makes it tough for missions

The teeming millions of India, a fertile field for missionaries going back to St. Francis Xavier, may yet be denied greater knowledge of Christ in the mainly Hindu country. Restrictions on missionary work grow daily and threats to the mission staffs are common.

Recently in Raigarh six priests — who have spent more than 30 years in the service of India — have been denied the usual extension of their residence permits. Officials make it difficult for the priests to find out anything and are only granting extensions of one to six months.

In the state of Madhya Pradesh groups of Hindu militants, mainly inspired by political leader Jan Sangh, deliberately arouse anti-Catholic feelings and create tensions between groups. The campaign of intimidation, harassment and vilification — with the connivance of officials and politicians — goes on unabated. Sangh and his followers are out to inflame hatred of Christians.

Christian schools meet more and more stone wall resistance to their expansion. Proposals for opening new schools or adding to older ones get somehow routed to the wrong officials for scrutiny and the bureaucrats seem to take a delight in denying recognition of Catholic schools, according to Vatican sources.

The hatred is not only directed at foreign-born missionaries. Indian priests have been accused of using illicit means to obtain conversions and are being arrested and challenged before the courts.

An 80-year-old Indian Jesuit, Father J. Surin, had to attend court 59 times in a case where he was accused of disturbing the peace. Judgment is till pending.

Houses of worship have been banned in some areas and permission to build has been denied. These and other acts denying freedom of religion are in direct contradiction to the constitution of India. But under the Arunachal Freedom of Religion Act of 1978 any person who converts or attempts to convert is liable to two years in jail plus a heavy fine. It is an offense to baptize anyone a Christian.

The pope was recently at Javier in Spain, where St. Francis Xavier left for his great missionary work in the East. Surely he will give the missionaries of India new strength as they pray for it. We can help them, too, with our prayers and offerings.

TO:
Rev. Anthony Chylewski, Mission Office
P.O. Box 11011
San Diego, CA 92111

Here is my gift for God's work in the missions: $. . . . . .

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

Carta pastoral de los Obispos hispanos de los Estados Unidos

OBISPOS HABLAN:

NUESTRA ACTUALIDAD

Aunque te digan algunos que nada puede cambiar, lucha por un mundo nuevo, lucha por la verdad.

Mucho se ha logrado, pero el sufrimiento sigue. Estamos conscientes de la opresión y explotación de nuestro pueblo. Hemos visto los cuerpos desfigurados por el hambre y entristecidos por el miedo a la ley; hemos oído el llanto de los niños abandonados, maltratados por sus propios padres.

Sentimos la soledad de los ancianos ignorados por sus parientes y la depresión de los prisioneros, cuyo mayor crimen ha sido el no tener dinero para pagar a quien los defienda.

Hemos experimentado con nuestro pueblo el miedo que proviene del racismo y la esclavos invisibles de la sociedad moderna. En las cárceles y campos de detención hay algunos que han venido a nuestro país en busca de trabajo y libertad y se los han tomado como un crimen. Hemos visto a nuestros jóvenes con ojos vacíos porque no tienen ilusión en la vida. Hemos estado con múltiples víctimas de la violencia que aumenta cada día en nuestros barrios y aún en nuestras familias. No descansaremos hasta que toda injusticia se elimine de nuestra vida.

Hemos experimentado con nuestro pueblo el meido que proviene del racismo y la discriminación. Nos paraliza el saber que podremos ser rechazados, ridiculizados o insultados.

Como Juan Diego aceptó su desafío, nosotros aceptamos el nuestro: de ser artesanos de un nuevo pueblo.

REFLEXION:

"Nuestro sumo sacerdote no se queda indiferente ante nuestras debilidades, ya qué el mismo fue sometido a las mismas pruebas que nosotros, a excepción del pecado." (Hebreos 4: 15)

PREGUNTAS:

1. En esta lectura hemos examinado y nos hemos dado cuenta de la realidad que sufrimos, pero como seguidores de Cristo ¿estamos dispuestos a renunciar las injusticias y comprometernos a luchar por el cambio a una nueva realidad? ¿Qué harías tu en concreto? — piensa — y has un compromiso para realizarlo en tu vida, entre tu familia, amigos, en las asociaciones a las que perteneces. 2.En tu reunión de "Dar Gracias" (Thanksgiving), con tus familiares — dá gracias por los bienes que Dios te ha dado y juntos formulen un propósito de trabajar por el mejoramiento no sólo económico, sino también para las buenas relaciones y el crecimiento espiritual de la familia.

Al publicar la carta pastoral de los obispos con reflexiones y preguntas, esperamos que usted, lector, lea, reflexione y responda a las preguntas, ya sea individualmente o en su grupo. Nuevamente les recordamos envien sus respuestas a:

Hermana Alicia Salcido, RJM
P.O. Box 11277
San Diego, CA. 92111

La India Maria en el Centro Civico — Todos estan invitados!

Los señores Enrique y Rosita Aldrete, Grandes promotores de este evento, líderes de la parroquia de San Carlos en Imperial Beach; amigos fieles y admiradores del Señor Obispo Chávez, nos hablan e invitan a participar en el Baile del 4 de diciembre en el Centro Cívico de San Diego. Ellos hablan así:

Estamos muy orgullosos al ayudar al Señor Obispo Chávez en organizar y promover este evento en el Centro Cívico. Lo vemos como un proyecto de promoción al que esperamos que todos los hispanos respondan porque este evento será:

- **Una oportunidad** de llevar a cabo unas de las metas del Plan Pastoral, el coordinar actividades sociales, económicas y políticas. Al participar, todos podemos ayudar económicamente a la construcción de un centro, en el que nos vamos a aprovechar en el futuro próximo. Todos vamos a disfrutar, a conocernos mejor y así nos podremos ayudar unos a los otros.
- **El unir** a la Iglesia viviente, que reside no solamente en el templo, pero también en un salón disfrutando alegremente y sanamente de un evento tan especial, como lo es el de tener con nosotros a la India Maria.
- **Una gran ayuda** al Señor Obispo Chávez, que todos vemos como una persona muy seria, y siempre le estamos exigiendo cosas que nosotros necesitamos y esperamos que él siempre nos las resuelva, y nunca pensamos en que podemos nosotros ayudarlo, pues tenemos las responsibilidad de ayudar y de ser ayudados, porque eso es el ser cristiano.
- **Una actividad** en el mes de diciembre que iniciará las muchas actividades que todos vamos a disfrutar durante ese mes. ¿Porque no empezar con algo tan alegre, sano y servicial?
- **Una celebración** navideña, porque Navidad no es precisamente el 25 de diciembre unicamente, sino cada vez que nos unimos como hermanos para ayudarnos y celebrar.
- **Señor lector,** no crees que los motivos expresados son suficientes para que te animes a acompañarnos al Baile del 4 de diciembre, y que solamente costará $10 por persona, y disfrutarás de dos orquestas, una gran variedad y chistes de la India María?
- **Puedes comprar** los boletos en la puerta por $12, por persona ó en tu parroquia por $10 por persona.

La Diócesis de San Diego y la Confederación Guadalupana preparan con gran entusiasmo los eventos de la Fiesta Guadalupana el día 12 de diciembre con la distinguida presencia del Excmo. Sr. Arzobispo Pio Laghi, Delegado Apostólico en Estados Unidos. Todos están invitados a participar en este jubiloso día. En el próximo número daremos información más detallada. Obtenga sus boletos para el banquete hablando a la oficina diocesana, 574-6300.

Respuesta a la pregunta de la Carta Pastoral publicada en Octubre 8, 1982

PREGUNTA:

¿De acuerdo contigo, especifica cuales son las maravillas que se estan realizando y cuales deseas realizar?

RESPUESTA:

Todo este documento esta lleno de maravillas y alli mismo lo dice "Estamos haciendo historia."

Sobre todo porque ahora los laicos tenemos opción de participar en tantos y tantos programas de evangelización. Ya que surgen a cada paso preguntas como esta: ¿Cuando empiezan las clases de doctrina? Ya mi hijo (hija) crecio y lo voy a mandar para la *primera comunión.* O a veces nos dicen: La abuelita va a cumplir años y yo quiero *bautizar* a mi niño ese dia. A veces gente de nuestra comunidad hispana nos dice: Va a venir un señor que quiero que sea mi compadre, asi es que voy a aprovechar para *confirmar* a mi niño. Yo me pregunto, ¿que es esto? — ¿tradición o religión? — naturalmente, que es lo primero; pues ellos mismos lo dicen: Mis padres me "inculcaron" esta religión y yo quiero que mis hijos también pertenezcan a ella.

Pero esos padres no asisten a misa con regularidad, pues van cuando les nace y de su religión tan rica y tan hermosa no saben nada y por eso mismo no la aman, pero no es *su* culpa.

Nuestra será la culpa si después de estar conscientes de este error de ellos y estando conscientes de nuestro bautizo y de nuestro compromiso, no los evangelizamos. Es nuestro deber enseñarles que como padres de familia tienen el deber y la obligación de preparar a sus hijos de acuerdo con el sacerdote, para los sacramentos de iniciación cristiana, para asi, dando *servicio,* ir construyendo el reino de Dios, que es de fe, amor, justicia y paz...y esto pregunto yo, no es maravilloso?

Sra. Graciela Macias
San Ysidro

classified ads

Cost: $1.25 per 33-character line, $5.00 minimum per issue. Print or type your ad with name, address and phone number and send it to: Southern Cross Want Ads, P.O. Box 81869, San Diego, CA 92138, or phone (714) 574-6393. Ad deadline is 10 a.m. Friday.

SCREEN & DOOR SHOP ON WHEELS. Will travel to your home or hotel. Custom made to any size. Screens, doors and solar screens. Fiberglass. Insulation and repairs. 24 hrs., 7 days a week. Call 280-7360. TF

GOODBODY'S BLVD. CHAPEL 5027 El Cajon Blvd., 582-1700. TF

SELL YOUR ITEMS FAST with a Want Ad in the Southern Cross. Rates are low and results are prompt!

A LETTER FROM SANTA to your kids at Christmas? YES! Just write a letter, sign 'Santa', address it to your kids & send it to us. We will remail it fast & confidentially — FROM THE ARCTIC CIRCLE! Send one dollar for costs/letter ($10 dozen). Special stamps on each letter. Address: S.I. Kangaspunta, Perämiehenkatu 11 C 42, 00150 Hki 15, Finland. 11/25, 12/2

Cook-Housekeeper Position Wanted. Live-in, 7 yrs. experience. Ref. Call (408) 624-6643. 11/25

ROOM FOR RENT. North Park. Mature lady, non-smoker. $175 per mo. plus 1/2 utilities. Call 295-2745. 11/25

Thanks St. Jude for favors received. I shall continue to pray to you. D.M.F. 11/25, 12/2

VISITOR TO SAN DIEGO? B & B accommodations, near USD, minutes to freeway and beaches. 276-1547. TF

DESIRE PRIESTHOOD? Toll free 1-800-633-2252. Father Nigro, Gonzaga University, Spokane 99258. 11/11, 11/25, 12/2

Thank you St. Jude for a favor granted. N.C.L.. 11/25

"The Glory of Christmas, a Living Nativity" — Crystal Cathedral, Garden Grove, Sat., Dec. 11. Round-trip bus reserved seats, all $25. Call today, limited tickets. Suzanne — 292-0070. 11/25,12/2,9

AUTHORS! Co-op book publisher is looking for manuscripts on any subject. Write to Tiffany Communications, 444 Olive St., San Diego, CA 92103. 12/2

Kawai Upright Piano for sale. French Provincial style, like new. $2,500. Call 226-0851 or 277-7964. 11/25

ALL BREED DOG GROOMING and boarding. Bath and Flea Dip for any dog $5 while you wait. A DOG'S WORLD, 2324-1/2 30th St., San Diego, 280-4880; 2869 Ridgeway Dr., National City, 267-2577. TF

Music Lessons my home. Clairemont. Beginning, intermediate. Experienced performer with teaching degree. Piano, violin, viola. 279-3818. 11/25,12/2

LEGAL NOTICES

FICTITIOUS BUSINESS NAME STATEMENT
82-21540

The name of the business:
TELEPHONE and WIRING REPAIR SERVICE
P.O. Box 87383 - 1987 Galveston Street
San Diego, CA 92110

Is hereby registered by the following person:
HELEN CUSEO
1987 Galveston Street
San Diego, CA 92110

This business is conducted by an individual.
/s/Helen Cuseo

This statement was filed with Robert D. Zumwalt, County Clerk of San Diego County on Nov. 9, 1982

Statement expires Dec. 31, 1987
11/18,25,12/2,9

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FORMING: A group of women committed to celibacy for the sake of focusing on Christ as Lord. Living together and sharing with one another at weekly meetings how they are seeking God and trying to respond to His action in their lives by doing his will. Apostolate: as personally chosen by each individual. For information, respond to Box AA, Southern Cross, P.O. Box 81869, San Diego, CA 92136. 8/26, 9/23, 10/28, 11/25

Thank You, St. Jude for helping me to accept the will of God. A.M.W. 11/25

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O HOLY ST. JUDE, near kinsman of our Lord, Jesus Christ, thank you for your most special help. Please continue to help me in my many special needs, not my will, but God's be done. I will make your name known and cause you to be invoked. Say 3 Our Fathers, 3 Hail Marys, 3 Glorias. This Novena has never been known to fail. Publication must be promised. Say Novena for 9 days. L.M. 11/25

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media notebook

By Henry Herx
NC News Service

One of the more challenging network dramatizations this season is ***The Executioner's Song,*** Norman Mailer's account of a killer's crimes and execution, airing in two parts, Sunday, Nov. 28, and Monday, Nov. 29, 9-11 p.m. both nights, on KCST, Channel 39 in San Diego, and at 8 p.m. (MST) on Yuma's KYEL, serving the Imperial Valley.

Mailer won a Pulitzer Prize for his book on the events that led to the 1977 execution of Gary Gilmore, a convicted murderer who insisted that he deserved to die for his crimes. In dramatizing the details of Gilmore's twisted life, the program raises many perplexing issues, among them questions of media exploitation and sensationalism.

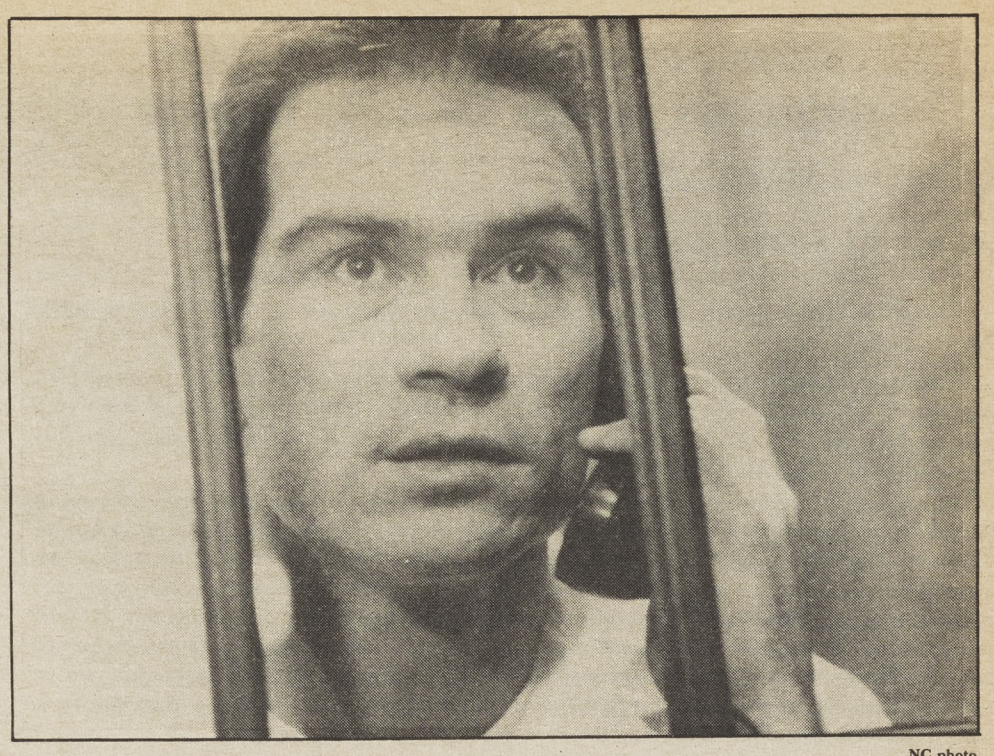
SUCH QUESTIONS are inevitable in a commercial medium, but a more fundamental question is whether a social misfit who brutally and senselessly killed two people is worth four hours of television. In the case of ***The Executioner's Song*** those hours are needed and used well to portray the subculture of violence from which Gilmore came and society's failure to eradicate it.

Sunday night's program deals with Gilmore's return to Utah from an Illinois prison and his relatives' attempts to help him. He is a classic loser — undereducated, unskilled and sexually inadequate. He gravitates to the social fringe, the world of drifters, cars, beer and promiscuity. In debt and frustrated by his girlfriend, Gilmore commits two robberies, senselessly gunning down both victims.

The concluding part on Monday is devoted to Gilmore's arrest, conviction and sentence of death by firing squad — his own choice. Then begins the process of reviews and appeals filed to prevent the execution. Gilmore rejects them all, insisting on his right to die and accusing the judges of being moral cowards for not carrying out the law.

THE EXECUTION is a sobering conclusion to all that has gone before, but it leaves the viewer with no sense of satisfaction that justice has been done. It will bring little comfort to those who justify capital punishment as a necessary deterrent to any who threaten the community. The media turn the execution into a circus, but even more appalling is watching the procedures of institutionalized violence in the name of the state.

The U.S. Bishop's statement on capital punishment sees the issue as part of a larger need for sensitizing our society to a "reverence for life." In dealing with Gilmore, the program humanizes but never glamorizes an individual who has few redeeming qualities. Tommy Lee Jones, in a powerful performance, portrays Gilmore as a lost soul, unequipped to cope with life outside a jail cell and unable to express his frustrations except through violence.



NC photo

FACING EXECUTION — Tommy Lee Jones stars as convicted killer Garry Gilmore

Movies: 'Lingering frustration'

By Michael Gallagher
NC News Service

Five Days One Summer (Warners), produced and directed by veteran filmmaker Fred Zinnemann and based upon a story by Kay Boyle, is a genteel story of incest, set 50 years ago against the stunning background of the Swiss Alps.

Douglas (Sean Connery), a wealthy Scottish physician, comes to a little village in the Swiss Alps in 1932 on what seems to be a skiing vacation with his young wife, Kate (newcomer Betsy Brantley). The austere innkeeper (Gerard Buhr) and the villagers look somewhat askance at the spectacle of a man in his 50s married to a beautiful young woman who seems no more than 20, especially since the happy couple spend so much time in their room. The good burghers would react with considerably more dismay, however, if they could see the flashbacks that Zinnemann soon treats us to.

KATE, IT turns out, is not Douglas's wife, but his niece — and not by marriage either. She is his brother's daughter. Kate has adored her handsome uncle since she was a little girl, and she took it very badly when, after a decade in India, he returned to Scotland with a wife. Passion flared between the two, and the result was the deception of a supposedly innocent ski trip where they were to meet some friends of Douglas who would have offspring Kate's age. (As with everything else, it seems, it's much easier for the rich to carry off incest in style than for the poor.)

Douglas and Kate, however, have consciences, a radical departure for a movie these days. They know they're doing wrong, and they also know that there is no way out for them. And if internal remorse is not enough, they find themselves surrounded by intimations of morality and mortality.

Johann (Lambert Wilson), their handsome young guide, isn't reluctant to show his disapproval of the age difference, and he becomes downright condemnatory when Kate — driven by a desire for exposure, for Johann, for both? — goes so far as to tell him that they're an adulterous couple.

AND THEN in the course of a climb they come across the body of a man frozen in the ice for 40 years. He had disappeared the day before he was to marry. The villagers disinter him from the glacier and a white-haired woman comes to identify her lost bridegroom, preserved as he was while she, faithful to his memory all these years, has grown old.

Kate decides she wants to end it, but Douglas is adamant in refusing until tragedy overtakes all three of the main characters in the course of a final climb.

ZINNEMANN AND his screenwriter, Michael Austin, don't go deeply enough into motives in this essentially three-character drama. The flashbacks tell us too much, but the events in the present are often too cryptically staged. How much, for example, are Kate and Johann drawn to each other? Is Johann's moral condemnation really as disinterested as he makes it out to be or does he want Kate for himself? We never know, and as a result the impact of the film is far less than it should be, and there is a lingering sense of frustration.

Still, it's hard not to have a good deal of positive feeling for a film which has such good acting and which acknowledges in no-nonsense fashion the existence of good and evil. Also welcome is the reserve with which Zinnemann handles the love scenes. The U.S. Catholic Conference has classified it A-II — adults and adolescents. The Motion Picture Association of America rating is PG — parental guidance suggested.

TV Film Fare

Sunday, Nov. 28, 9 p.m. (ABC) ***The Electric Horseman*** (1980): TV newswoman (Jane Fonda) teams up with over-the-hill rodeo star (Robert Redford) to save a gallant racehorse from commercial exploitation. Low voltage but cheerful and unassuming. Romantic involvement between the two principals makes it mature fare. A-III, adults; PG, parental guidance.

Recent Film Classifications

• ***Honky Tonk Man*** (Warners): O, morally offensive; R, restricted.

In Loving Memory

Into Thy hands, O Lord, we commend the spirits of these belored ones who are gone before us into the realm of Thy eternal happiness and peace. Amen.

PRUNIER, Ethel M. Mother of Hila V. Myrick and Melvin W. Earley; sister of Irene Hallier and Gardner Graham; two grandchildren; one great-grandchild. Funeral Mass: Nov. 10 at St. Patrick's Church.

Goodbody Mortuary

CAPPELLO, Yolanda M. Wife of Louis A. Cappello; mother of Louis R. and Ronald Cappello, JoAnn Carini; sister of Rolando and Ermondo Damico, Gloria Humphus; seven grandchildren. Funeral Mass: Nov. 11 at St. Charles Borromeo Church.

Goodbody Mortuary

LoCOCO, Pietro. Brother of Giovanni and Francesco LoCoco. Funeral Mass: Nov. 12 at Our Lady of the Rosary Church.

Goodbody Mortuary

CARRIER, Benjamin John. Son of Bernadette Carrier; brother of Lucy Barnes, Bridget Brown, Leo, John, Roderick and Vincent Carrier. Funeral Mass: Nov. 13 at Our Lady of Light Church.

Goodbody Mortuary

DEBRUM, Maria. Mother of Maria E. and Gabriela B. Machado, Manuel B. and Herculano B. Luiz, Evelina B. Silva, Emily L. Joseph, Lucilia B. Ferreira; 12 grandchildren; 10 great-grandchildren. Funeral Mass: Nov. 15 at St. Agnes Church.

Goodbody Mortuary

GOODBODY, Paul Jerome. Husband of Patricia R. Goodbody; father of Cathy Borg, Sally Hanlon, Judy Osborne and Paul (Jerry) Goodbody; brother of Nell Nelson, Florence Murphy, Ruth Denton, Sister Mary Richard and Pat Goodbody; four grandchildren. Funeral Mass: Nov. 15 at Blessed Sacrament Church.

Goodbody Mortuary

KEATING, Nora Agnes. Aunt of Robert E. Hennessy. Funeral Mass: Nov. 16 at Nazareth House.

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